

# MARTYRS TO THEIR FAITH

Christians in Korea Suffering Unspeakable Persecutions—Churches Burned and Innocent People Tortured and Slaughtered

MANY letters have come to the Christian Herald from friends confirming the very worst reports of inhuman methods used by the Japanese gendarmes in their efforts to suppress the nationwide attempts of the Korean people to call the attention of the world to their condition and desire for independence by peaceful demonstrations. We would publish the names of these writers, but the missionaries in Korea have asked us not to do this, "lest it bring greater trials upon them and the Korean Church."

### Terrible Torturings

AN AMERICAN lady in Korea, whose name is well known in American religious households, boldly signs his letter mailed at Pyongyang and adds, "You are at liberty to make such use of this letter and my signature as you see fit." We publish the facts he sends, but withhold his name: "Japan's treatment of the Koreans during the last two months alone is sufficient to convince the most skeptical. Neither age, sex nor rank receives any immunity from her blood-stained hands. Her police courts are a veritable annex to hell. Their system of torturing is carried on with a finesse that would put a Bluebeard to shame. Burning with hot irons, scalding, hanging by the thumbs, the backs of the fingers beaten until the pain is beyond human expression, the back hammered with an oval-shaped stick until the flesh becomes as do-



Korean revolutionists a minute after their execution by Japanese soldiery. The victims were placed in a kneeling position, their arms extended and attached to the arms of a rudely constructed cross. With their eyes bandaged and their heads and bodies securely tied to the upright of the cross, they awaited the firing squad. Japanese soldiers kept back a large crowd of sympathizers and curious spectators.

woman, you have been teaching your sons such a spirit. No wonder they are in jail now." Her reply was, "Would that I had a dozen sons to suffer for their country." As a Sunday school teacher in our north church here she was especially noted by those in charge as one who always kept the attention of her class so well that no passer-by ever got a glance from them, a thing not at all easy to do where the students have not been trained to attention by early education and are easily distracted. She could find things in the

villagers being driven out of their houses and not permitted to take with them anything whatever of value. All they owned was destroyed, and the villagers, young infants and old men and women, have been hiding in the hills, afraid to return to the site of their former homes, and without shelter, food or covering for their bodies at night. Among these refugees in the hills are some wounded ones, whose wounds have perforce gone unattended, with many cases of blood poisoning setting in.

In the course of their investigation, the searchers for facts reached one village where the little church had been destroyed by fire. The gendarmes and soldiers, marching into the village, had summoned the men of the village to attend a meeting in the church, where they were told certain orders would be read to them. They gathered unsuspecting

into the little building, some fifty or more. As soon as the men had all been gathered together the soldiery opened fire upon them through the open windows, after having surrounded the building. Volley after volley was poured into the gathering, until the floor was covered with moaning heaps of dead and wounded men.

To complete their work, the surviving women of the village told the missionaries, the soldiers entered the building and bayoneted all the men whom the bullets had not killed, while two women who had approached the build-

ing to learn the fate of their husbands were likewise bayoneted and their bodies thrown among those of the men. Then kerosene was poured upon the dead, and the bodies and the church building consumed by fire.

When the advance guard of the investigating party reached this place, there were two bodies still left in the smoking ruins, the others having been raked out and disposed of out of sight.

### Burning Churches and Schools

THE following are extracts from a letter just received from a foreigner living in Korea, and speak of some events in detail that have been mentioned in recent telegrams from Korea. The letter was sent April 19, 1919:

"We now have reliable information from the country of the terrible way the Japanese soldiers have been treating the people who have made demonstrations for independence. Christian homes and churches are particularly picked out by the soldiers for violent treatment. The church at Pangsan in Wiju was burned to the ground for no other reason than that some of the Christians from that church had made a demonstration three miles away." (Another missionary reports fifteen churches wrecked in this district.) "The house of the chief officer of this church was also burned. A few Koreans were shot incidentally with the burning. The sexton's house was

burned. Another church at the next station, Samhadan, was also set on fire, but because of the tile roof it did not burn well, and the Christians put the fire out after the soldiers left."

An American in Korea writes, April 9: "A report has just come that in one city, from which letters have been sent, they are making it very hard for the missionaries, even hinting at deportation unless they stop giving out the truth. One American has been arrested and imprisoned here. The following are some of the things that I have actually seen with my own eyes:

"Small schoolboys knocked down and cruelly beaten  
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### Plea of Korean School Girls

THE following letter, dated Korea, March 10, 1919, has been sent to President Wilson and the Peace Conference:

"Insomuch as the members of the Paris Peace Conference are giving attention to the correct principles and the rights of all men, we, the children of Korea, before God earnestly entreat you to help and comfort us. We girls have been shamefully treated and have suffered much disgrace, but to whom can we cry to redress our wrongs? Where can we go for help? If we cry out to the world, who is there to pity us?"

"We have heard that now the people of all lands are asking for liberty, and we also, the people of Korea, men and women, boys and girls, have come out to declare the oppression we have suffered and to cry out for the independence of Korea.

"Yet for this, without justice or humanity, we have been beaten and imprisoned, have been cursed and cut down with swords and iron hooks, pierced with bayonets, dragged by the hair and our homes destroyed. Our Sunday we have not been allowed to meet in our churches: in the country when asked if we are Christians and we answer 'yes,' we have been struck, beaten, many have been killed. But we have only held up our empty hands to heaven with a cry for our country and for liberty and right.

"Gentlemen, will you pity us and recognize the independence of Korea? Will you stop this terrible persecution and unjust treatment by Japan?"

"This letter may not be able to reach the Peace Conference. Oh! but will some one, any one who reads it, be moved by our distress and tell them of it? Forgive the mistakes of our childish letter. We have no power and no mar to go to, but we believe in God that He may move you to hear us. Amen.

"One other thing, some of our people have not been able to stand against the cruel force of Japan (now and in the past) and have been made to sign a paper asking for the union of Korea and Japan. It is not true, but a trick of Japan.

"Mr. Wilson, President of Great America, we look on you as a father. Hear our Declaration of Independence and tell it to the world, is our prayer."

### Beaten on the Cross

FOLLOWING is an extract from a letter from a reliable source in Korea:

"One of the most distressing of the stories of brutality, for reasons of religious sentiment, is that told by some of the missionary men, who were released from prison after a severe beating which was administered after they were securely strapped to wooden crosses, their captors saying, 'Your Jesus, that you are so fond of telling about, suffered upon a cross. Now you can have a chance to suffer the same way.' Those who saw the men after their release testify to their being so beaten and bruised that they could scarcely move.

"At least one church in the territory has been burned by Japanese. Furniture has been broken up, windows smashed and Bibles torn up, and in one instance burned in a bonfire.

"The uprising has spread to all quarters of the peninsula and out into the remote mountain places. Every day brings reports of things that have occurred in country places. Those who are commissioned to carry news and instructions to other places keep quiet and will out of the way until their day comes, and then they disappear to turn up at the appointed place to lead the demonstration there. Very often these leaders and messengers are women. They have played a leading part in the whole affair.

"Naturally, students have been among the first to be enlisted, and in Seoul especially girl students are mentioned as leading in parades and demonstrations. The government schools are not a whit behind the private schools in these matters and are a surprise to their instructors, it seems, who felt so sure their methods were making loyal Japanese of their students.

"The woman whose mouth was slit because she 'talked back' in jail has two sons who are in jail, too. The police, exasperated, said to her, 'You fierce old

Bible to keep them listening, and now she is using these same things from the Bible to comfort her fellow prisoners and to perplex her jailers. Would that she could convert them as did Paul and Silas at Philippi."

### Missionaries Investigate

THE facts reported to the governor-general of Korea deal with an atrocity of the first magnitude, the particulars of which have reached Tokyo and the outside world.

The missionaries who investigated were a party of ten, who visited several villages which had been burned by the Japanese gendarmes and soldiers, the





## Martyrs to Their Faith

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by Japanese soldiers. This was not a question of arresting them, but savage, unjustifiable barbarism.

"Soldiers stop and deliberately fire into a crowd of only girls and women who were simply shouting, 'Man sei.'

"An unresisting old man of sixty-five years, pounded, kicked and beaten by several Japanese soldiers.

"A crowd of about twenty schoolgirls who were quietly walking along the public road, not even shouting, chased by soldiers, beaten with guns, knuckled down and shamefully treated.

"A man dying, shot through the back.

"One hundred men with torn and bloody clothes, tied together with ropes, taken to jail.

"Two Koreans, so injured that they could not walk, tied down on a springless cart and brought to jail.

"An American missionary roughly arrested while standing in his own yard and looking on, but doing nothing else.

"These and many other things I have seen with my own eyes. Other foreigners have seen the same and worse. One cannot imagine the reign of terror in all parts of this land, and the punishments and tortures at the police stations and jails is a still more awful story. I have seen men who were beaten on wooden crosses."

### Outrages of Japanese Soldiers

THE following letter was sent from "somewhere in Korea" on April 10—the latest reliable news—from a missionary in Korea of the terrible outrages now practised on the Korean people by the Japanese troops:

"At Tyungju the Korean pastor of the church was beaten almost to a jelly by the soldiers. A patriotic procession was met with a fire of death. Fifty-one were killed outright on the spot, besides six others in the hills near by. Many times more were wounded, and of these over twenty have so far died from their wounds. The Japanese would not allow any of the wounded to be taken to hospitals in other towns. There was one Korean doctor in Tyungju, a graduate of the government hospital in Seoul. He was busy giving first aid, extracting bullets and binding up wounds, when the Japanese soldiers came into his establishment, gave him a bad beating, smashed the doors and windows, threw out his medicines and broke up

his instruments, and he had to flee from the town. The poor Koreans were told to go home and die.

"Christians have been especially picked out for violent treatment. Some of the churches, Christian schools, and pastors' houses have been burned to the ground by these soldiers."

### Korean Uprisings Continue

THE Korean Daily News, Seoul, of April 9 and 10 continues to give reports of uprisings of Koreans, students and others, from about twenty different places. These are all Japanese reports, so they give their view.

At Kong Chai, the students of a Christian school came out from their building and began a noisy demonstration. The troops at once adopted severe measures and put the disturbance down; eight students were killed, many others severely wounded, and twenty-seven, with the school teachers, were arrested.

At Tai Chui, at another riot, nine were killed and twenty-one badly injured. At Ul San, eight were shot and eleven badly wounded. At Nam Wan, where several thousand gathered, eight were killed at once and thirty-four severely injured, and forty-two were arrested. At Hatong Nam Hai, Chang Song, Chang Yui, much the same story. One hundred and fifty were arrested at the last place.

### Killing of Koreans Continues

A LETTER from an American, dated in Korea, April 9, has just been received. He says: "Yesterday at Chai Ryang mission station, there was a great blowout with many killings of Koreans. American mission homes are being searched by Japanese police and soldiers. The Korean enterprise for independence is not abating."

Another report from Unkok-myon tells of a big crowd of five hundred Koreans gathering on April 6, the Japanese soldiers using their rifles. On the same day uprisings took place at Kailyang, and at Anak, in the Whanghai Province in the north. This seems to keep up the former plan of keeping quiet in the South and starting again in the North. Machine guns are now being used on the defenceless, unarmed Korean crowds.

"The Korean Daily News reports other disturbances in over a dozen places.

## Young People's Topic for July 6

### Our Relation to Others. Toward Enemies

Christian Endeavor, B. Y. P. U. and Epworth League Topics.

"IF IT be possible, as much as lieth in you, live peaceably with all men."

Paul knew human nature. He knew that causes of enmity would appear. He knew that people would take offense unjustly. He knew just how wantonly and impossible folks could be and he stated the case deftly and skillfully. But we are not responsible primarily for another's willful misunderstanding. What we are responsible for is our own heart and the development, "as much as in you lieth," of the tendencies of our nature toward fairness, kindness, justice and truth tempered with love. A man may be as true as steel and yet as hard as nails, making enemies by his uncompromising austerity. There are many ways of making enemies; but this topic is concerned most with what we should do with them after we get them. Enemies are a nuisance. They tell lies about us; sometimes they tell truths that we wish hidden;

they resist our good intentions; they try to write failure on the record of our dearest plans. Sometimes they embarrass us before others, and sometimes they hate us enough to use force against us. Resistance up to the point of force is best applied by the application of Paul's maxim to overcome evil with good. If the force threatens our life, resistance by adequate force is our duty. But if we are careful to tell only the truth that can be told without hurting, if we give our enemy credit for good intentions when he questions ours, if we take the failure of our plans good-naturedly and promptly begin new ones, if we submit to force when physical danger is not present and reply with kindness, the enemy will soon tire of a one-sided fight and become our friend, or at least only a passive antagonist.

Paul says if our enemy hungers to feed him; in other words, to treat him as we would treat one who was not our enemy. His enemy cannot long survive treatment as a friend. Then when he is sorry and says so and gives evidence of meaning it, we can write his name off our list of enemies and write it once more on our list of friends.



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Looking through the palace gate at Seoul, Korea



Tomb of a Korean Emperor



A wayside shrine in Korea

## KOREA DEMANDS FREEDOM



THE funeral of the deceased Korean Emperor Yi was to take place. Yi, who had ruled since 1897, was entombed to particular consideration at the hands of his people, and up to the time of his death had not enjoyed their affection.

But his death transformed him into a national hero, for it was generally believed by Koreans that he had committed suicide to free the nation from the Korean custom, of three years, under the Korean custom, of the marriage of Prince Yi, a young boy, to a Japanese princess.

And so the absolute emperor suddenly became a hero to twenty millions of people, a captive nation under Japan's iron rule. They insisted to give him a funeral according to ancient Korean rites, but this was refused them by the Japanese, and arrangements for a great Japanese military funeral with Shinto ceremonies went on apace. From all parts of the Korean peninsula the Koreans thronged to Seoul for ten days at the rate of 5,000 a day.

Suddenly, on the Saturday preceding the funeral—March 1, at 2 P.M.—without hint to the foreign population and without suspicion of the Japanese rulers, there was inaugurated in every large city of Korea a passive demonstration and demand for national independence.

"It is our solemn duty," states the declaration, "to secure the right of free and perpetual development of our own national character, adapting ourselves to the principles of the reconstruction of the world to secure our independence, to wipe out injuries, get rid of our present sufferings, and leave our children eternal freedom instead of a bitter and shameful inheritance."

The Independence Union and the Korean National Association abroad have elected delegates to the Peace Conference, one of whom is already in Paris.

The Japanese have replied with force and enmity. An early telegram reported that 500 had been killed, and a more recent one states that ten thousand were killed in two days. Thousands are reported to have been thrown into prison and many subjected to inhuman treatment. A little girl, it is said, who held up a copy of the declaration in her hands had her arms severed. Japanese soldiers are said to be coming in from Japan, and the dread specter of wholesale slaughters and terrorism, such as followed the days of early Japanese occupation, looms over the land.

A Peking dispatch on March 12 reported that students of the Ping-Yang Presbyterian Theological School had been seized, stripped and tied to wooden crosses, which they were obliged to carry through the city, their captors saying that as their Father had borne the cross, they, too, should have the privilege of bearing it.

Meanwhile the Koreans have carried on the policy of passive resistance by closing all the schools, the Korean children having ceased to attend, and by ceasing work in the various enterprises.

Song Pyung Yi, head of the principal native religious sect in Korea, has been named president of the recently declared Korean provisional government, with headquarters in Manchuria.

The Korean proclamation was signed by thirty-three prominent Korean religious leaders and teachers, carefully selected so as to represent the Chun De Kyo, the Buddhists and the three Christian religions most prominent in Korea—the Methodist, the Presbyterian and the Catholics—so as to demonstrate that the movement for independence was not factional.

These leaders were arrested. The first signature to the proclamation was that of Song Pyung Yi, head of the Chun De Kyo. And here again the Japanese rulers received a distinct shock, for on the Chun De Kyo they had confidently relied for effective assistance in so subjugating the Koreans that there would be no trace of their nationality in the coming generations. The Chun De Kyo is a cult whose teachings are said to be a combination of Buddhism, Taoism, ancestral worship and Korean superstition. The cult was encouraged by the Japanese on the theory that it would stop the spread of Christianity, whose teachings, with the doctrines of Democracy, were believed to be hind to the political digestion of the Koreans.

It is certain that the Chun De Kyo and its leaders were apparently playing the Japanese game for years by inducing the Koreans to submit quietly to Japanese rule, and that the rulers encouraged its growth. It is said to have now about 3,000,000 members.

IN 1904 Korea, in a treaty with Japan, renounced to her the use of the peninsula for the prosecution of the war with Russia, with the understanding that when the war was over Korea was to regain her full independence. About a year later, with the country helpless in the grip of the Japanese, as all military facilities were in their hands and the country was full of Japanese soldiers, Prince Ho, with a detachment of soldiers, compelled the Korean cabinet, at the point of the gun, to cede Korean independence, while the Japanese proceeded to inform the world that Korea had voluntarily given itself over to the "protection" of Japan.

A rigid spy system was put in operation. Every one must be registered and is given a number, which is known to the police. Every time one leaves his village or town he must register at the police station and state fully the business he intends to transact and his destination.

This policy is carried out in the educational system by forbidding the teaching of Korean history or geography; by permitting only teachers who can speak Japanese, only text-books published by the Japanese government, only branches of instruction which are utilitarian and do not develop mental scope or power; by excluding all European history or literature or any subject which might lead to such a personal culture; by discouraging and practically depriving Korean students of the right of higher education; by forbidding them to leave the country; by ordering the worship of the Emperor's tablet and picture; by compelling them to celebrate Japanese holidays and prodding them into demonstrations of Japanese patriotism; by forbidding them to entertain or express Korean ideas or aspirations. One student was put in jail for three months and fined \$300 because he was caught singing the Korean national anthem.

This policy is carried out in religion by forbidding pastors to preach without a license from the Japanese government; by forbidding any religious meeting or gathering to be held without a special permit; by forbidding the teaching of the Bible, even in many mission schools; by forcing students in the government schools to work on Sunday; by commanding all to bow to the Emperor's portrait; by having detectives in every church service, who arrest pastors for showing emotion or using strong expressions in their sermons or being too earnest in their prayers. This repression has gone to such limits that one pastor was arrested for preaching on the Kingdom of God instead of the kingdom of Japan. At one time the hymn, "I Am an Ambassador for the King," was suppressed because it "contained seditious sentiments." Propaganda has been instituted to undermine the faith of the Christians.

In 1912 the church became the special victim of an unusually ferocious outbreak. In different parts of the country large numbers of Korean pastors and Christian leaders were arrested and subjected to terrible tortures, while the churches and Christians at large were kept in a constant ferment by the indignities and the show of frightfulness which the Japanese gendarmes continually heaped upon them. The famous conspiracy case, in which some one hundred and twenty Christian leaders were tried on the ludicrous charge of conspiring to take the life of the Governor-General, attracted the attention of the world.

The Japanese fear and dislike Christianity in Korea because it contains the seeds of liberty and democracy, and hence this repression and this oppression which make the church the victim of an unjust surveillance and make Christian leaders constantly liable to arrest, banishment or even worse fates.

Korean children at play, oblivious of the revolution



Funeral procession of Emperor Yi passing Methodist Girls' School

Wooden horses in Emperor Yi's funeral procession



M. J. H.

To Boards having Mission Work in Korea:

The enclosed statement has not been officially acted upon by the missions for lack of opportunity but has been prepared and endorsed by members of the four Presbyterian Missions, the two Methodist Missions, the British and Foreign Bible Society, the Young Mens Christian Association and the Korean Religious Book and Tract Society. In addition to the paper itself and by way of introduction we would call attention to the serious crisis in mission work in Korea at the present time. In order to understand this it will be necessary to mention briefly a condition that existed prior to the present situation.

For a number of years there have been those who felt that the Japanese policy of administration in Korea affected unfavorably and unfairly the interests of the missionary organizations at work here. The heart of the difficulty was thought to lie in the working out of the Government's announced policy to "assimilate" or "Japonicize" the Korean people. This called for an intimate knowledge of the inner working of every thing transpiring in Korea and the suppression or at least the repression of organizations that could not be incorporated into the system of government control. The following quotations from publications issued in 1911 and 1912 will sufficiently set forth opinion held at that time.

"It is said that the liberty which Christianity enjoys in Japan proves that the Japanese are not persecuting it in Korea. We believe this to be true, and therefore we had no fears for mission work when Korea was annexed by Japan. A distinction, however, must now be observed between the Japanese conception of Christianity and the Japanese conception of the church as an organization. In Japan, there is no hostility to the Church because it is composed of Japanese, some of them of high rank, and it is controlled by them. The missionaries co-operate with the Church, but they have little or no voice in its management. In Korea, however, the church is not only much larger than in Japan, numbering, with enrolled catechisms, about 250,000, but it is of course composed of Koreans. The Japanese desire to control everything within their dominions, as foreign business men have learned to their cost. This is particularly true in Korea, where they deem it necessary to their plans to be absolute masters. Now the Japanese see in the Korean Churches numerous and powerful organizations of their subjects which they do not control."-----"As the Japanese police note the multitudes of Christians flocking to the churches, they irritably wonder why these Christians meet so often and what they are doing. Spies are sent to find out. Imperious as Russian police in hunting political agitators among students, eager to obtain the rewards which are believed to be bestowed upon the police who are most successful in ferreting out treason."-----"Thus the police placed wrong constructions upon what they saw and heard, and imagined in a vague but bitter way that it was inimical to the interests of Japan to have such a large organization of Koreans that was not amenable to their control." (Brown's "Korean Conspiracy Case" pages 6, 7 and 8)



In the secular press there appeared the following discriminating if somewhat sarcastic editorial discussion.

"We do not believe that the Japanese authorities have any antipathy to Christianity as a religion. Like Mr. Fukuzawa, they have no objection to foster a religion whose doctrines they consider erroneous for the sake of the secondary benefits to be obtained thereby. Like Mr. Tokonami, they hold that the statesman should utilize religions of all varieties to advance the interest of the State. But a religion which does not fall into the Japanese scheme of things, which is independent of State control and uses text books not submitted to State censorship, that religion is a danger, and if it can not be extirpated it must be rigidly repressed and its converts continually intimidated. On the other hand, if the Christian missionary churches will place themselves under government control, the authorities will be very kind. All that is necessary will be for the churches to become a part of the official organization. Substantial subsidies may even be given in return for the nomination of pastors by the Government, the appointment of days upon which worship may be conducted, the selection of the Christian manuals of devotion, the censorship of hymn book in the churches and of text books in the schools, the excision from the Bible of those unfortunate passages about little David and the Stone with which he killed Goliath or how the Jews returned from captivity and recovered their fatherland. With these trifling concessions granted, the Government General would no longer be open to the suspicion of antipathy to Christianity; it might even be declared a religion particularly suited to Koreans, and favored in every way. But a creed which is independent of the State, which is a private obligation on individuals, which does not invite policemen to its meetings, which involves the inconvenience of white men being scattered throughout the length and breadth of the land, witnessing things that are not for publication but only for practice, -- why, in a land where the gendarme is the personification of paternal benevolence and the police inspector a deity, such a creed does not properly fit into the scheme of things." (Japan Chronicle)

The view expressed in these quotations does not differ widely from that held generally by the missionary body. It has never been contended that the government opposed Christianity as a religion, but it has been thought that it opposed the church organization that could not be assimilated. The Mission of the Japanese Congregational Church, whose policy in Korea so thoroughly reflects the government view as to almost class it with semi-official organizations, receives generous sympathy from the authorities. Other missions, however, found serious difficulties in the way of meeting the desire of the government in the matter of actively advocating its policy of assimilation. They did not think it just and right. They further saw that their advocacy of this policy would necessitate a diversion from the spiritual object of the church to one semi-political.

The situation has not been a satisfactory one. The government was fixed in its policy of assimilating or de-nationalizing the Korean people. In seeking to carry it out nothing was allowed to stand in the way. This has meant a restrictive policy on the part of the government, which has worked peculiar hardships upon the church. The church was thought to be a hindrance to the policy and hence not viewed with favor.

Naturally there are no published official statements to substantiate this opinion. It is conceivable that it was not even openly understood among officials themselves that such was the official view. Certainly there were individual officials who entertained a contrary view. Nevertheless missionaries living throughout the country and sensing the atmosphere in all sections almost unanimously reached the conclusion that the general official attitude was other than that of cordiality towards the church as an organization among the Korean people. It was noted that Korean Christians usually felt that by accepting official position they tacitly agreed to discontinue active christian service and often even church attendance. The same was true of teachers in government schools. Government school students were advised not to attend church and Sunday School. Even officials of very high rank have openly criticised the christian view of such matters as Sabbath observance and ancestral worship. The effect upon non-Christian Koreans of believing the official attitude towards christianity unfriendly has been to keep them from the church. Only deep conviction is sufficient to overcome this effect. We have largely lost the valuable asset of laboring among a people willing to come to the church with a view to investigate the claim of Christianity.

The presence of missionaries in the Korean Church has been regarded as inimical to the policy of assimilation and hence efforts have been made to weaken their position of leadership. This is easily understood in the light of the policy above mentioned. Officials thought that the problem of assimilation, in the case of Koreans under the influence of western missionaries, was more difficult. The mere fact of associating with foreigners would furnish opportunities for learning history, hearing of forms of government and imbibing ideas contrary to the particular policy adopted in Korea. For some years past leading Korean Christians have advised missionaries that efforts were constantly being made by responsible officials to create a cleavage between the Korean church and the missionaries. They believed that this was being attempted with a view to weaken the power, influence and growth of the church.

The bitter and unrestrained attacks of the Japanese press upon the missionaries in Korea has been a matter frequently mentioned. The missionaries are charged with ulterior and unworthy motives, their character and intelligence are assailed and nothing is omitted that would seem calculated to destroy their influence. In view of the press laws which put all publications under absolute police control and the fact that this power is exercised whenever desired, the administration in Korea can hardly make the newspapers alone responsible for these frequent attacks.

The result of these and other forms of administrative expression, which put missionaries and their cause in an unfavorable light before the Korean people, had even before the present difficulty, created a well defined and practically universal opinion

among Koreans that other things being equal, a man was in a less favorable position in the eye of the authorities if connected with churches under the care of missionaries.

However, the form of oppression, which is most general, definite and effective is that applied by police, gendarmes and spies. These are scattered throughout the entire country and are in touch with every hamlet and indeed every home in the land. Their conduct must reflect the general official attitude at least in principle if not in the specific methods of application. It is not necessary to assume that they are under definite instructions to oppose the church and oppress christians. They are quick to sense the attitude of those higher up and need no further stimulant than this knowledge.

The police in Korea have extraordinary powers. They are charged with settling disputes, they execute summary judgment in certain classes of cases, they can administer corporal punishment for crime, they conduct secret examinations of all persons who are placed under arrest, often employing torture. They, themselves, are practically immune from arrest and punishment for their misdeeds, as arrests are made and convictions are had only upon evidence furnished by them. A member of the Diet quoted a procurator as saying, "And not only had the wronged Koreans no means of obtaining redress for this outrageous conduct but the judicial authorities could take no proceedings against the offender (A gendarme) as they must necessarily depend upon the gendarmerie for acceptable evidence of crime."

It is easily seen therefore that the police and gendarmerie have full opportunity to oppress the church and hamper its work and growth. They have not failed to take advantage of their opportunity. Their interference has been such as to paralyze much of the zeal for which the church in Korea has been famous. This is especially true in the church's efforts to reach the non-christians. Not only are non-christians less approachable by reason of their feeling that official sentiment is against the christian organization, but when new believers are secured it is not uncommon for them to receive such attention from the police as to cause many of them to discontinue their fellowship with the church before they have become grounded in their faith. A striking commentary on the effect of these methods is the fact that the statistics of the missions composing the Federal Council show a loss of 16,687 from their roll of members and catechument between 1913 and 1918, instead of an average gain of 15,000 per year as was the case before 1912.

The situation as regards opposition to the church has been greatly accentuated since the nationalistic movement began. There is no evidence that the church as an organization has had anything to do with the movement. The fact, however, that fifteen of the thirty three signors of the original manifesto were christians and that other prominent church leaders have taken part since the demonstrations began has been though a sufficient reason for making the church a special object of attack. A Korean is now brought under suspicion for the simple fact of being a christian. There are numerous cases where men and even women have been imprisoned and beaten for no other cause than that they were christians; this fact being treated as prima facie evidence of disloyalty. The fact that many churches have been desecrated and burned by the soldiers and police is sufficient in itself to show that the church is suspected and hated.



A large number of the leading Korean pastors are in prison. We are unable to even estimate the number of church officers and male members who are under arrest or have fled from their homes. Services have been discontinued in many of the country churches. In many others only women and children are left to meet. Visits by missionaries to country churches are followed by such persecutions of the Christians by the police that they often ask us to stay away. The part that Christians have played in the present political movement seems to have been seized upon as a plausible reason for attempting to deal with the church so as to make her impotent as an organization in the future.

It is perfectly manifest that a continuation of the Government policy would leave mission work in a worse position than before. There has been nothing in the recent disturbance to relieve the former tension, but much to accentuate it. If the military and police are to play the same conspicuous part in the future as in the past we can only expect added oppression for the church. Should assimilation be continued as the policy and force the method, our work will be carried on under almost unthinkable difficulties. Indeed it is not unlikely that such hindrances will be left in the way of our work as to make it impossible for missionary organizations to even approximate the ends they have in view or for the Korean people to receive the benefits of the gospel to which they are entitled.

Organizations undertaking christian work in Korea have a large force of workers, large financial investments and large plans for future development. ~~insir objects~~ Governments so recognize and take cognizance of their interests as they do of secular enterprises. We trust therefore that our Constituent Boards will confer together and unite in such efforts as they deem best to relieve present conditions and make possible the future growth and development of Christianity in Korea.



FORMAL DEFENSE OF KOREA IS MADE BY MISSIONARIES.  
Statement Issued Giving Background and Reasons for Present Rising.  
SECRET AGITATION.

Outgrowth of Discontent Under Harshness of Japanese Rule.

Peking, March 17,—The following is a statement of the situation in Korea drawn up by a Committee of Missionaries in Pyengyang, Korea, on the 10th instant for the purpose of letting people outside of Korea know the true state of affairs:—

An extremely serious situation and the impossibility of getting information regarding it out to the world through regular Channels have induced me to send you word by indirect channels, hoping that you will give the very greatest publicity to all I am writing. The American Consul-General in Seoul has sent cables to the American Government on the subject but I have grave doubts whether the Japanese have allowed them to go through intact. Hence I am sending you a rather lengthy statement of the situation.

Korean Insurrection—Its Origin.

On the afternoon of March 1, an insurrection broke out simultaneously in many parts of Korea, taking the Government almost completely by surprise. On January 22 the old ex-Emperor Yi passed away at his palace in Seoul. The circumstances of his death were very peculiar, which led to the report getting out among the people that he had committed suicide in order to prevent the consummation of the marriage of his son, Prince (Nashimoto) Kon, to the Japanese Princess Nashimoto. This wedding had been scheduled for about January 29, or one week after the death of the ex-Emperor. The Prince had formerly been engaged to a Korean girl but this engagement was forcibly broken off when the Prince was taken to Japan some years ago. The father of this girl is said to have died at almost the same time and under the very same peculiar conditions attending the ex-Emperor's death (so-called apoplexy) and again it was reported that suicide had been the real cause of death. These circumstances have powerfully affected the people through out the whole country, and the old ex-Emperor, who had done every thing a good ruler should have done while he ruled, became a glorified and worshiped saint in his death.

As you doubtless know, disaffected Koreans in America, Hawaii, Manchuria, China and Japan have kept up a constant agitation against Japanese rule in Korea ever since their occupation of the peninsula. About a month ago, some of these men came secretly to Korea and organized committees to begin a movement for establishing independence. Their work was quiet and effective. Their plan was to begin a "passive revolution." No one (even Japanese) was to be harmed. No property was to be destroyed or injured. A persistent passive agitation was to be instituted and continued until success attended their object. If they were beaten or imprisoned or even killed, they were to take their punishment without complaint. Nothing was to be done to bring reproach upon the name of the Koreans or their movement. And I want to say here that up to the present time, we have simply had to marvel at the restraint the people have shown under all the oppression and suffering they have had to endure.

Wilson Has Big Influence

The Peace Conference, too, has had a powerful influence upon the present insurrection. President Wilson's fourteen principles are all well known here among educated Koreans and the principle of "self-determination," naturally, has made a strong appeal to them. By means of a passive revolt the leaders believed that they could demonstrate to the Peace Conference that Korea was not being ruled at the present time by a power which Koreans wanted or believed in. In other words, by means of a passive revolt they would demonstrate that they had not in the past been granted the privilege of "Self-Determination."

At the same time, in some way, a report gained currency that the Peace Conference has sent a special delegate to the East to examine into Eastern and especially Korean affairs to report to the Conference. The Koreans were very anxious, therefore, that this delegate know how bitter was the feeling here against the Japanese. I can account for this report only in one way. Several weeks ago it was reported in our papers that Mr. John Jay Abbott, representing large American banking interests was coming to the East to the East to investigate financial conditions in China. The Koreans evidently believed that he was a representative despatched by the Peace Conference to investigate conditions in Korea.

Another peculiar report which gave impetus to the movement included two parts. First, it was reported that the Peace Conference had decided to adjourn permanently on March 28. Second, that unless Korea did something before that date and obtained a hearing from the Peace Conference there never would be another opportunity for it to do so. I cannot account for the first of these in any way. The second was due to misunderstanding. The Koreans believed that every political "sore" and difficulty throughout the whole world was to be "aired" and rectified at the Conference. And they also believed that this conference was to settle all these questions now for time and eternity. They believed that after the Conference adjourned no adjustment of national boundaries or sovereignties would be possible. Hence this was a critical, a most critical time for all oppressed races.

Certain Conditions Not Generally Known.

Foreigners whose residence has been in the East, but outside Japan proper, are generally well acquainted with Japanese dealings with other nations. The same method of intrigue, deception, browbeating and force have been followed in China, Formosa, Manchuria, Korea, and recently in Siberia. The people who have been so unfortunate as to cross their path have invariably suffered. But in all this they have been adepts at "pulling the wool" over the eyes of those who come to the East for a "sight-see." We foreigners who live here are discredited because we do not laud to the sky this miserable business of deception. We condemn it and have condemned it, but without avail. Today I believe our day has come and we must speak again.

Japan's occupation of Korea has been one long story of "putting the best foot forward." The Japanese have built fine public buildings, school buildings, and roads. They have introduced improvements in agriculture. They have introduced afforestation on a large scale. They have done scores of other things to benefit the country. For all these they are to be commended, and highly commended. We do not criticise them for what they have done, but I have never heard a Korean catalogue their grievances nor can I give them all. But the following are facts so well known and so contrary to justice and right that they are a terrible indictment of Japanese rule in Korea:—

(1). The country is ruled by the most autocratic government in the world.



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(1). The country is ruled by the most autocratic government in the world. There is no appeal from its decisions or laws to the Parliament in Tokyo or to the Emperor. The Governor General is as absolute as was the Tsar in the balmy day of Tsardom. This militarism forbids and prohibits every expression of freedom. It denies to the Koreans innumerable personal rights, some of which are enumerated below.

(2). The Japanese Government in Korea has been a brute force. Not one ounce of love has been shown. People are ruthlessly shot down and killed. For the smallest offenses they are imprisoned for long terms. It is a rule of brute force untempered by even the smallest bit of love.

(3). The Government has denied the Koreans the right of petition or appeal. The very act of discussing or presenting an appeal has constituted treason. Even conversation is listened to by hired spies, to find who is thinking freely and one indiscreet expression has sent scores of men to prison for years of imprisonment.

(4). Although the Korean people is homogeneous, possessing a single spoken language, a literature and authentic history extending back thousands of years, the Japanese are denying to them the right to use their own language in their own schools. They have tried to destroy their histories, especially parts which tell of the past difficulties between Korea and Japan. They have proscribed large numbers of Korean literary works because they have words, phrases or thoughts which are objectionable to the Japanese. And in place of these they wish to make young Korea speak only Japanese, read Japanese made histories of Korea, and read and study Japanese literature. In other words on the one hand by means of the Japanese language they have tried to assimilate the Korean people; while on the other they have never shown them a ray of real love to draw the two peoples together naturally.

(5). The Japanese claim that the Koreans are treated just the same as the Japanese now; that there is no discrimination of races. But how idle the claim! As just one example of this, Koreans are unable to study in the same school with Japanese because the Government provides special schools for Japanese and special schools for Koreans and the two kinds are totally different. Graduates from Korean primary schools cannot enter the Japanese middle schools. Graduates from Korean middle schools cannot enter the Japanese higher schools.

(6). Koreans are discriminated against in all official business. A few important officials have been given Koreans but there is always a Japanese underling who has power to veto his chief's acts. There is no representative council of state. There is no way by which they can obtain a hearing from the Parliament in Tokyo except through the Governor General who reports everything from his own point of view. Practically speaking, the Koreans are denied a share in the Government.

(7). In land matters again, gross injustice is and has been done the Koreans. Waste crown lands have existed here for ages. During the Korean rule these were rented to Koreans and the rent was used to pay the expenses of State. Today these are being taken over by the Government as Government lands on the ground that they are to be sold or disposed of regularly. But the sale of lands is always to Japanese. The dispossessed Koreans have in scores of instances been the occupants of these lands for generations, but nevertheless they are driven out. No remuneration is given. They must go.

(8). Koreans have largely been denied the privilege of travelling in to foreign countries. Passports have largely been denied regardless of the reasons for travel or have been so tardily issued as to constitute prohibition.

These and many other conditions exist and have existed for these ten years and there seems to be no intention on the part of the government to correct them. Korea has not been held and administered for the benefit of the Koreans, but for the benefit of the conquerors. Koreans are in bondage so hard and unendurable that insurrection must break out continually in the future. The amalgamation and assimilation process is at an end. Bitterness between the two peoples is daily growing more pronounced. The passive revolution if continued long must develop into forceful resistance.

A letter received here from a British lady in Korea tells of a rumor which is causing widespread agitation among the Koreans. The rumor is to the effect that numbers of Japanese hooligans are being shipped to Korea, dressed in the costumes of the natives of that country, their mission being to cause disturbances for which the Koreans shall be blamed and given capital punishment. The letter also tells of two British women, school teachers near Fusan, who were imprisoned for two days because of efforts to get their students to return to school.



# Missionaries In Korea Tell Of Soldiers' Cruelty

## Eye-Witnesses Describe Atrocities To Men And Women And Discourtesies To Foreigners

The following letters from missionaries in Korea, eye-witnesses to the disturbances there, have been received by The China Press. The letters were written to a prominent American in North China. They constitute a grave indictment against the conduct of the Japanese army in Korea. The letters follow:

An American in P'yongyang writes on March 3: "For the crime of shouting 'Hurrah for Korea' or even for being a silent onlooker or passer-by, men, women and children have been cut, beaten and ticked in a most brutal manner by the Japanese soldiers. I have seen so much of it that it makes my blood boil. Here is one incident: On March 3 I was watching a few tens of Koreans who were standing about in no orderly way, but now and then crying out their 'Hurrah for Korea,' when on came the soldiers. A soldier caught one of the other men who was standing near. He may have been just an onlooker. He at once began kicking him, and striking his face, and then he dragged him over to another soldier, who hit him over the head as hard as he could, and then they both began to kick and pound him and treat him most shamefully. The man was not resisting or fighting back, but this is the common, brutal way in which these poor people are treated in place of being arrested in any lawful way.

"The same day I saw two women beaten and kicked and thrown down into a ditch. And in another place I saw the soldiers shoot into a crowd of women. They chase even the small boys and beat and kick them, and treat them worse than cattle, and the men have decided so far to stand and suffer and not to resist. They only want to make it known that they love their own land. So far this has been a most wonderful peaceful revolution, on the part of Koreans, who use no weapons but their mouths, and yet they suffer the most terrible atrocities, at the hands of these soldiers who stand for a worse militarism than Germany."

**Soldiers Enter Missionary Homes**  
Sen Sen, Korea, is one of the most important mission stations in that country. Here are some 3,000 Korean Christians, a little more than half of the population. There are a large church building, a hospital, academy, Bible institute and schools for boys and girls. For the past week, as in other cities the place is run by Japanese soldiers. A missionary of that station, describing conditions, writes:

"The troops with fixed bayonets, charged the crowds, who had been only shouting 'Man sel' (long live Korea). A few shots were also fired into the crowd, but not one was mortally wounded. No resistance was made by the Koreans (this was according to their previous covenant). The more arrests the more they thought they could show the world and the peace conference their determination to secure the independence of their country. Most of the church leaders, teachers and the head nurse of the hospital were taken.

"It seemed to make no difference to the soldiers whom they took, or whether they had taken any part or not. One teacher was so badly bayoneted that he had to be taken to the hospital. They seemed to think the missionaries were at the bottom of the uprising, so after entering Korean homes and beating up the inmates they began a search of the missionary homes. One they entered a little after midnight on Sunday morning. Four came up to my house, all with fixed bayonets at the position of choice. They scared my little boy very much. Of course they found nothing. The Koreans, although cowardly show absolutely no fear even when threatened with bayonet. This is something the Japanese cannot understand."

### Two Americans Arrested

A missionary writes, "On Tuesday, March 4, while stopping at the home of Rev. S. L. Roberts, in P'yongyang, Korea, we noticed a crowd of Korean women

coming near our compound. We went out to see where they were going. They were walking quietly and came into the compound and up on the hill back of the Seminary, but made no outcry. Very soon some Japanese soldiers came following them and began roughly pushing them down the hill with their guns. At that some other Koreans, not far away, cried out 'Man sel!' We stood a little apart watching and said, 'We might as well go back now' and started down the hill. Just then some Japanese soldiers came up and began to talk to Mr. Roberts, and I heard him say: 'I am caught,' and turning around saw two soldiers holding him.

"I came back and said to them in Japanese let go, as he was only looking on. The two soldiers then grabbed me, and said, 'You must come to the station.' I said, 'There is no reason in this.' But they held us roughly and hastened us along in company with six soldiers, down through the main street, lined with Koreans. As soon as we reached the central station, I pushed on into the inner office, where there were both military and civil officers, and at once demanded to know by what rule we were arrested.

"I said we were Americans, on our own property simply looking on and had said or done nothing, and that this outrageous action by the soldiers was shameful, that they hit two American ladies the day before, and these things would harm Japan's standing, as there was no law for such treatment. They said, 'Write your names and ages,' and then asked if we had not been leading the women up on the hill.

"I said: 'We knew nothing about it, and were just looking on, and told the soldiers so.'

"They then said: 'Well, then you can go.'

While leading along to the station, the soldiers were most rough and brutal and struck and pounded the poor Koreans out of their way. They seem to have absolutely no regard for law or order in this military rule."

Another letter follows:

"Syon Chan, Tues., March 11. Soldiers are searching about the town today, and seeking to terrify the people. Many arrests are being made. The Christians were not allowed to meet in their churches on Sunday. You can little realize the awful condition here and the cruel acts of violence and outrage that have been committed, during the past ten days. The Government tries to keep the real facts from getting out to the world. But we who live here have decided to keep still no longer. While taking no part in the political side of the question, we, for humanity's sake, will let the world know how the quiet, peace-loving people, even women and children, are being beaten and killed by these Hunlike cruel soldiers. On Saturday one poor old woman, just because she would not stop talking about her love for Korea, had her mouth slit open on both sides by a friend of a soldier."

### Try To Trap Business Men

"P'yongyang, March 8.—On March 8 an old trick was tried in P'yongyang, but it did not work. About 20 leading men, business men and also church leaders, were called down to the office of the local magistrate, and shown a paper which they were told to sign. It was a paper said to have come from Seoul and said to have been signed by prominent Koreans, which they wished sent to the Paris peace conference, saying that the declaration of independence did not express the feelings or wishes of the Korean people, and that it had been gotten out by some low-down fellows and was not to be believed. But these 20 Koreans would not be forced, and although strongly urged for several hours, would sign no such repudiation of the declaration of independence. The Japanese seem much afraid of the Paris Conference. The U. S. Consul-General at Seoul has cabled the U. S. Government of this."

# The Korean Independence Movement.

Should the Civilized World Listen to This Cry for Justice?

The Korean Independence Movement which has already aroused considerable attention recently in the Chinese and foreign press is no mere riots or any minor outbreaks as the Imperial Japanese Government would have the world believe. Gleaning first-hand information from the authentic reports and letters of reliable correspondents and eye-witnesses, we are able to say, without fear of exaggeration and contradiction, that the upshot of the entire affair is pre-eminently a revolt against the systematic oppression and frightfulness of Japanese militaristic Imperialism in Korea for the past ten years. If ever a tyrant had a nation at his mercless clutches that nation is Korea. Long have the Koreans sighed for an opportunity to appeal to the civilized world for deliverance from the insidious and frightful policies pursued by the Imperial Japanese Government to colonize their land and exploit their natural resources as well as their labour. And they have seized upon this psychological moment, when the wave of progress and democracy is now sweeping over the length and breadth of the globe, to strike the blow for freedom.

Hence the text of the Korean Declaration of Independence, that appeared widely in all the papers these few days, is by no means the erratic sentiments of a few rebellious persons but is distinctly the voice of the eleven millions of Koreans crying to Heaven and Humanity for freedom and justice so that "this awful military rule in Korea which is like that of the Huns in Belgium may be removed." Nor is this all. One correspondent also has this to tell us of the recent Korean revolt: "They (the Koreans) feel that they are taxed without representation, they have no court of appeal where they can receive a hearing, they have not the blessings of a civil government and are continually under military despotism which has been most cruel from the beginning. Of course their great hope is that they may have a national life again of their own and that they may have some of the rights of a free people. They hope for the freedom of speech, and that in the near future these lawless soldiers (Japanese soldiers) may be removed from their land."

We do not need go on multiplying instances after instances of Japan's conduct towards the Koreans. But what concerns us just now is to wait and see what further methods Imperial Japan will adopt to slash the Koreans into quiet submission again. Incidentally we wonder if France, England and America will lift a finger to help the poor Koreans. Will this question of Japan's treatment of Korea be considered at all by the League of Nations?

After all is said and done, the Korean Independence Movement is another bit of clear and undoubted evidence to show to the civilized world that Japan is not to be trusted as the worthy leader and trustee of Korea or any part of Asia but her own Island territory. The reason is not far to seek. It is in fact too well known to all the nation of the earth. The world is only too familiar with the perfidious methods of Japan with which she attempts to wring loans, concessions and such other political and economical advantages from China, to prolong civil strife and to poison the mass with opium and morphia. Every policy of Japan bears witness to the fact that she has been selfish and aggrandising and is more inclined to be a big bully rather than a guardian of weak nations. There is not one Asiatic nation, let alone the European, that does not face Japan to-day with suspicion and distrust. It does not seem to be in the nature of Imperialistic Japan to be humane and sympathetic towards her neighbours. Nor does Japan believe in the simple ideal of "to live and let live".

We venture to say that so long as Japan is allowed to persist in her aggressive

and imperialistic policy, the whole of Asia will face an indefinite vista of turmoil and eventually destruction. Therefore, the supreme task before the more enlightened democracies like the Atlantic Republic is to assume a decisive position not only in Europe but also in Asia. The peace in Asia lies not in armament or disarmament but essentially in the organization of its people in economic and industrial independence. Now that Japan has proved herself to be utterly incompetent and to have abused her rights and prerogatives, we advocate that the League of Nations should appoint a leader to complete the task that Japan has decidedly failed.

## Treaties with Korea.

(Contributed.)

### (1) Treaty with Japan.

The Treaty of Feb. 26th, 1876, referred to in the Korean Declaration of Independence, says, Art. 1,

Korea being an independent state enjoys the same sovereign rights as does Japan...

All their intercourse shall henceforward be carried on in terms of equality and courtesy.

### (2) Russian-Japanese Protocol, April, 1898.

Art. 1. The Imperial Governments of Japan and Russia definitely recognize the sovereignty and entire independence of Korea.

### (3) Anglo-Japanese Alliance, Jan 1902.

Art. 1. The High Contracting Parties, having mutually recognized the independence of China and Korea, declare themselves to be entirely uninfluenced by any aggressive tendencies in either country.

### (4) Japan-Korean Protocol, Feb. 23, 1904.

Art. 1. The Imperial Government of Korea shall place full confidence in the Imperial Government of Japan.

Art. 3. The Imperial Government of Japan definitely guarantee the independence and territorial integrity of the Korean Empire.

The great war has not furnished any more glaring "scraps of paper". China may well take care today, and call a halt to her treaty making with this nation that has so little truth or honor.

Mr. F. A. McKenzie, in his "The Tragedy of Korea", Chapt 11, says: "As the Summer of 1905 drew to a close, it became more clear that the Japanese Government, despite its many promises to the country, intended to completely destroy the independence of Korea. The Emperor had thought that because Korean independence was provided for in treaty after treaty with the Great Powers therefore he was safe."

He had to learn, like Belgium, that in the face of a German-like Militarism, treaties are only scraps of paper."

He resisted the demands of Japan, he refused to sign. He said to Marquis Ito: "To assent to your proposal would mean the ruin of my country, and I will therefore sooner die than agree to them." After a conference of five hours, the Japanese could accomplish nothing. Then came the power of brutal force. On the evening of Nov. 17th 1905, Japanese soldiers with fixed bayonets, surrounded the apartment of the Emperor, His Cabinet Ministers, remembering the Japanese murder of the Queen in 1895, yielded, although the Emperor still refused. It is a terrible story. Will the nations hear the cry of this people to-day, and right this great wrong?

## A General Review of the Independence Movement in Chosen.

Pyongyang, Chosen Mar. 1st 1919

This has been a memorable day in the history of this country. Yi Tai Wang, former emperor of Korea, passed away recently and day after to-morrow has been set as the day for the funeral. He is to be buried at state expense and as a prince of the Japanese Empire. The ceremonies are to be according to the Shinto rites and it is reported that the Koreans are very much offended at this as they want the funeral to be conducted according to their own national ceremonies. Various rumors are therefore afloat as to what is going to happen at Seoul at the time of the funeral.

A few days ago it was announced that memorial services would be held in this city in memory of the late emperor. One meeting was to be held in the compound of the Sungduk (Christian Boys' School) school, another meeting at the compound of the Methodist Church and a third one at the headquarters of the Chundo Kyo. The latter is a half religious, half political organization which is widely spread throughout the country.

There has been considerable suppressed excitement for some days among the Koreans and we have had various rumors that something important was going to take place at that time. Dr. Moffett, Mr. Holderolt and myself decided to attend the meeting and see for ourselves what was going on. Dr. McCune of Syenchun also came later and stood in the back of the yard. We found the courtyard full of people, we estimating the crowd at about three thousand. We were shown seats well forward but to one side. The pupils of all our church schools were there and also many from the government schools.

In front of the entrance to the building was erected a speakers' stand and around and back of this were seated several of the pastors and officers of the Presbyterian churches of the city. Rev. Kim Sundu, pastor of the Fifth Church and moderator of the General Assembly was speaking when I entered. Pastor Kang Kyu-chan of the Fourth Church had already spoken reviewing the life history of the late emperor. After Kim Sundu had finished speaking he said that they would now sing the doxology and that the benediction would be pronounced and that would end the memorial part of the service but requested the people to remain seated as there were some other things to be done.

After the benediction had been pronounced Kim Sundu read two passages of Scripture as follows: I Pet. 3:13-17 and Rom/9:3. It was evident from his intonation as he read these words that something serious was on the docket. Then Chung Hsun, a graduate of the college and now helper in the Fourth Church, took the platform and said he had an important communication to read. He said it was the happiest and proudest day of his life and tho he dies to-morrow he could not help but read it. There was a great cheer went up from the audience. He then proceeded to read what was virtually a declaration of independence of the Korean people. After he finished another man took the floor and explained just what the people were expected to do saying that nothing of an unlawful nature was to be permitted in the least but that the people were to follow the instructions given and make no resistance to the authorities nor attack the Japanese people or officials. Kang Kyu-chan then addressed the people relative to the subject of national independence. When he had finished some men came out of the building bearing arm loads of small Korean flags which they passed out to the people. A large Korean flag was then fastened to the wall back of the speakers' stand and then the crowd went wild shouting "Mansei," the Korean for Hurrah, and waving the flags. It was then explained to them that they were all to form in procession and parade the streets waving the flags and saying nothing but "Mansei, Mansei".

Just then the crowd parted and in walked a company of policemen, some Japanese and some Korean and all under the command of an officer. The crowd was commanded by the leaders to remain perfectly quiet and it did so. The police then went among the people gathering up all the flags. At first some of the school boys were inclined to resist but they were exhorted by the leaders to give up the flags to the officers. Presently the chief of police himself and some other officers arrived. They looked the crowd over for a while and seemed to be meditating what to do. Then they called the leaders into the building who soon came out again and asked the crowd to quietly disperse but there was no motion of the crowd in that direction and they remained still. After an interval some one else exhorted them to leave but in vain. After half an hour or so the chief of police asked Dr. Moffett to try to dismiss the crowd and he presented the request of the chief to the people and said it would be the part of wisdom for them to disperse. The police officers then all left and



I suggested to Dr. Moffett that we set a good example by ourselves leaving. So we three left and the crowd commended to follow us. We started down the hill to the main street of the city to see what we could see. We found the street full of people and all the shop windows and doors closed tight. As we came in sight all the people waved their flags and shouted "Mansei". Presently we looked behind us and found that the crowd from the school compound was following and that we were leading the procession. I suggested that it would not be advisable for us to be seen leading a procession of would-be independentists down the main street of the city and that we had better sly off into one of the alleys and make our disappearance. We did so and while the crowd was still cheering us we went up the hill past the Fourth Church and came out on the west gate street and thence home. As we passed a police station we noticed that the police had arrested two women and while they were telephoning for instructions the women were joining the crowd outside in shouting "Mansei."

At about six o'clock Kang Kyu-chan, who is my associate pastor at the Fourth Church came to see me. I was rather surprised that he had not yet been arrested and told him so. He said that they all expected to be arrested before the night was over, and had all gone into the business being confident that such would be the case and willing to abide by the results.

I asked him who the leaders in this movement were and he said that leading members of the Christian Church and the Chundo Kyo thought this was a favorable time to speak out their convictions about national independence and while the Peace Conference was in session at Paris they wanted to have their own cause presented and hoped that it would result in their obtaining their freedom from the oppressive yoke imposed upon them by the Japanese Government. He asked me my opinion of the movement and I told him that while I could neither blame nor praise them I could not help but admire their courage. I felt that the movement was fraught with very grave peril to the church and to the nation. He said that Ni Seung-henn, principal of the O-san school in the northern province had been down here a few weeks ago at the time of our winter class and had presented the matter to the church leaders here and secured their cooperation.

The declaration which was read at the meeting this afternoon and copies of which had been circulated all over the city by school children while the meetings were being held had been drawn up in Seoul and signed by thirty three men, including Christian pastors and other officers of the Presbyterian and Methodist churches and also members of the Chundo Kyo and a few other prominent men. Sunday March 2nd.

About midnight last night Dr. Moffett was called to the police office and told that church services would not be permitted today. We had anticipated that this step would be taken and so were not surprised. We had a meeting of the men of the station this morning and felt that all that we could do was to convey to the various churches the police order. So various ones of us went to the churches to impart this information. On the way to the Fourth Church I learned that there was a guard of soldiers at the Central church and later learned that there was a guard at the large Methodist church also but none at the other smaller churches. There was not even a policeman in sight at the Fourth Church. I notified the people that there would be no services that day. On inquiring about Pastor Kang I was told that he had been arrested at about six o'clock this morning. Later I learned that all the others who had been leaders in the meeting of yesterday had also been arrested.

Pastor Kil Sun-ju of the Central Church had gone to Seoul a few days ago to join the others whose names were signed to the declaration and it was said that there were all to go in a body to the Governor-General and present the declaration. I have learned since that they did not go to the Governor-General but held a meeting in one of the parks in Seoul attended by a great crowd where Mr. Kil and Mr. Son, head of the Chundo Kyo were the chief

speakers. They then all retired to a restaurant where they ordered a big dinner and telephoned to the police as to where they were. At the end of the dinner the police sent automobiles and escorted them to jail where they now are.

I met Dr. Moffett on the street and together we walked up over the hill past the Methodist Church where we saw the guard of soldiers and then down to the South Gate Church where there were no soldiers and everything was quiet. Calling at the house of the pastor Ni Hwung we learned that he also had been arrested this morning together with another pastor from country who had been at the meeting yesterday.

The day has passed very quietly, there being no disturbances of any kind. It is rumored that to-morrow there will be another meeting and that it will be kept up everyday. They expect that the leaders of each day will be arrested and that then other appointed leaders will take their place till there is no more room in the jails and that arrests will have to stop per force.

Rev. E. W. Thwing, of Peking, who is here, went to the Central Church this morning and found that he and others could not get in on account of the guard so he invited them to follow him upon the hills north of the city for a service. They followed very quietly and the procession increased as they went till they had about eighty when they arrived. A company of soldiers followed them and lined up in the rear and later a company of police came and lined up on the other side but as neither guards nor worshippers interfered with each other they went on with the Sunday School lesson and had a nice service for an hour or more. In the afternoon Mr. Thwing and I and my son Charles went for a walk out to Kija's grave and the northern part of the city. We preached to numerous small groups and passed out tracts giving some to the company of soldiers whom we found there. They seemed glad to get them. We told them what we were doing and they said go ahead and they would follow us.

Rumors are in the air that similar meetings were held in all parts of the country yesterday. Indeed that was the plan. Rumor says that at Seoul the people came in contact with the soldiers and that many people were injured and that at Taiku the police office was burned.

Last evening a large crowd gathered before the police office here in Pyongyang and shouted "mansei". Then the police ordered the hose turned on the people. This angered the crowd and they commenced to throw stones so that every window in the police office was broken. Then the Korean policemen were ordered to turn the hose on the people some of them refused and threw off their uniforms and joined the people.

Monday, Mar. 3rd.

I thought that it would be well for me to go over to the college building and see how things are going on there this morning so I started over about nine o'clock and on the way I saw a company of Japanese soldiers drilling on the campus and being watched by a large number of people. The college and academy students were standing on the bank in front of the college building watching the soldiers drill when suddenly the soldiers came charging up the hill whereupon the students took to their heels and fled. Then everybody including the students commenced to cheer. Two or three men refused to run but quietly stood their ground. The soldiers rushed up to them. One of them they struck with the butt of their guns and kicked with their feet till he had to move away to keep from being seriously injured. Another man refused to run and commenced to shout "Mansei". The soldiers struck him several times with the butts of their guns and then one hit him over the head with the barrel of his rifle. Another poked him in the face with his rifle butt so that the blood was flowing from several wounds of his head and face and the side walk was covered with drops of blood. Then two soldiers led him off between them and I saw him no more.

Another man was walking quietly along the road when a plain clothes Japanese walked up and slapped him and then knocked him down and began to kick him. A soldier rushed up to help and struck the prostrate man several vicious blows

with his rifle and then together they kicked him over an embankment into the ditch. Pulling him out of the ditch then beat him some more and then led him away between them.

By this time crowds of people had collected in many different places and were cheering loudly. The soldiers ran here and there wherever the people were assembled scattering them and beating any whom they overtook.

This work was kept up till dinner time when the people went home and the rest of the day was quiet. Soldiers are posted all over the city and the city is in fact under marshal law.

Reports continue to come as to the doing in other parts of the country. There seems to have been disturbances all over the country.

Most of the Korean police seems to have deserted and joined the crowds. It is reported that they are being arrested and will be executed. Many people have been injured to-day, some slightly and some severely.

Tuesday, Mar. 4th.

The Bible Class for Country Women which opened last Friday has had to close for there is so much confusion and noise and danger around that study was impossible. Several of the women were assaulted on the street yesterday by soldiers, knocked down and kicked into the ditch. Two foreign ladies, Mrs. J. Z. Moore and Miss Trissel, both of the Methodist Mission were assaulted by soldiers and rather roughly treated while on their way from their homes to the hospital. The soldiers have been chasing people to-day like they were hunters after wild beasts. Outrages have been very numerous. Dr. Moffett was walking down the street with Mr. Yamada, Japanese school inspector, when they saw a soldier chase a man and thrust his sabre into him from behind. They saw other men and women knocked down and kicked and treated in such ways as we have heard that the Huns treated the Belgians. Other members of the foreign community who were on the streets yesterday saw similar outrages and their blood was made to boil within them by what they saw.

For several hours during the early afternoon no soldiers were visible. So the people got together in two or three different places and held meetings of a patriotic character. These were soon dispersed by the soldiers who put in an appearance.

Wednesday, March 5th.

This day has passed very quietly. Not till about four o'clock this afternoon did I hear any shouting.

We decided to close the college and academy to-day instead of on the 20th, as conditions are so disturbed that the students would not be able to study.

We had prayer meeting in the Fourth Church to-night as usual and the usual congregation was present.

After the service one of the deacons called me aside and told me that he and nineteen other Koreans, all prominent men in the city had been called into the prefect's office to-day and a paper put before them which they were asked to sign. The paper was a statement to the effect that the declaration of independence promulgated the other day had been gotten up by a low class of people and did not at all represent the sentiment of the Korean people. They were told that this paper had been drawn up in Seoul and was signed there by many of the most prominent citizens and now they were urged to sign the statement which would then be sent to the Paris Peace Conference to counteract the effect of the former declaration. All sort of pressure was brought to bear upon these twenty men to get them to sign it but, so said my informant, every one of them refused to do so.

It is reported that the Japanese Government has paid the expenses of Bishop Harris to go to the Paris Peace Conference, and present papers signed by Koreans, claiming that they represent the feelings of the Korean people as favorable to Japanese rule. The American Consul in Seoul has the Conference of the attempts to coerce the Koreans into signing papers, so that any paper presented by Bishop Harris or the Japanese, claiming to have Korean signatures will have little weight.

# Congressional Record.

SIXTY-SIXTH CONGRESS, FIRST SESSION.

## THE KOREAN QUESTION.

### EXTRACTS FROM SPEECH

OF  
Hon. GEORGE W. NORRIS, of Nebraska,

AND  
Hon. JOSEPH I. FRANCE, of Maryland,  
IN THE SENATE OF THE UNITED STATES,

October 14, 1919.

Mr. NORRIS. Mr. President, I am going to take up Korea. There are several reasons why the situation of Korea ought to be given very close consideration in passing on this treaty. In the first place, I have set out at length the treaties which Germany and other nations made with China in which the integrity of the Chinese nation was recognized and guaranteed. I will show that Japan proceeded along the same lines with reference to Korea that she is now proceeding with reference to China, although from time to time by treaty obligations with Korea similar to those I have shown to exist in the case of China, Japan guaranteed the integrity of the Korean Empire. If that be true, then it is fair to conclude that what Japan did with Korea she is going to do with China, since up to the present time she has pursued exactly the same course, in a good many instances almost word for word and step by step. Everyone knows that eventually she took all of Korea and annexed the nation.

There is another reason why the consideration of the Korean question is important. If we were a court of probate and some one were here asking for the custody of an orphan child which was within the jurisdiction of the court, we would look into the character of the person asking for the child's custody, and, if that person had been given the custody of another child prior to that time we would investigate and ascertain how he took care of the other child the custody of which he had theretofore been given. If we are going to turn China over to Japan it is interesting and important and necessary that we inquire how Japan has conducted herself in other cases where people and nations have been turned over to her.

There is another reason why it is extremely important to give heed to these considerations. If this treaty is ratified, as I think I will be able to show, American citizens will never dare harbor within their midst or within our territory anyone who advocates the independence of the Korean Republic. Let us read the much-discussed section 10 of the covenant of the league of nations and consider it in a light in which it has not been discussed:

The members of the league undertake to respect and preserve an against external aggression the territorial integrity and existing political independence of all members of the league. In case of any such aggression or in case of any threat or danger of such aggression the council shall advise upon the means by which this obligation shall be fulfilled.

Nearly everybody—I do not know but that everybody, so far as I remember now—who has discussed article 10 has discussed it in the sense that we guarantee to preserve against external aggression the territorial integrity and existing political independence of members of the league. No one has yet discussed what obligation we will be under when we come to consider that we are not only bound to preserve from external aggression the territorial integrity and political independence of the members of the league but we are bound to "respect" the territorial integrity and political independence of members of the league. If we approve the league the first Irishman who stands on a street corner and makes a speech in favor of the freedom of Ireland will be doing something that will show disrespect to a member of the league, and we will have to suppress him and ought to suppress him under the league; it would be our duty to do so. The same is true as to Korea, and the agitation for Korea's independence will have to cease if we have the proper respect that we say we will have in article 10.

Mr. ROBINSON. Mr. President—  
The PRESIDING OFFICER (Mr. McNARY in the chair). Does the Senator from Nebraska yield to the Senator from Arkansas?

Mr. NORRIS. I yield.

Mr. ROBINSON. Does the Senator consider the word "respect" there to mean esteem for, or does he not regard it as meaning the obligation upon the part of members of the league not to violate the territorial integrity or political independence of the other members of the league? Does the Senator construe the word "respect" to mean esteem?

Mr. NORRIS. Well, I should say that "respect" includes both of the interpretations that the Senator has suggested.

Mr. ROBINSON. If the Senator will pardon me for a further interruption—

Mr. NORRIS. Certainly.

Mr. ROBINSON. In my opinion, clearly the word "respect" there simply means that the nations obligate themselves not to violate the territorial integrity or political independence of the other members of the league, and the allusion that the Senator has made to a Sinn Féin or an Irishman on the streets advocating independence for Ireland would not constitute a violation of the obligation as I construe it.

Mr. NORRIS. I thank the Senator for his suggestion, and, of course, he may be right in his interpretation, but in my opinion we would not be having the respect that this treaty demands we should have for other members of the league if we should permit our citizens or people under the jurisdiction of our laws to try to work up a sentiment in favor of the independence of any people anywhere on the face of the earth; and I believe the first thing that would happen would be an objection on the part of England, or if it took place in reference to Korea the first thing that would happen would be an objection upon the part of Japan; and as I construe the word "respect" they would have legal grounds for making it.

Mr. FALL. Mr. President, will the Senator yield to me for just a moment?

Mr. NORRIS. I yield to the Senator from New Mexico.  
Mr. FALL. Would the Senator understand that the interpretation placed upon article 10 as it stands here now was the interpretation placed by the President of the United States upon article 10 originally when he presented to the "A. B. C." countries of South America the proposition for a treaty?

Mr. NORRIS. Well, I am not going to try to construe anything that the President said. I confess I give that up. [Laughter.]

Mr. FALL. I have here what the President said with reference to article 10, the original draft.

Mr. NORRIS. Yes; I have read it. I am familiar with it.

Mr. FALL. He gives his own interpretation of it. I thought it might be enlightening.

Mr. NORRIS. If the Senator desires to read it, I will yield for that purpose.

Mr. FALL. Referring to the original draft of article 10, which was presented by the President of the United States to Argentina, Brazil, and Chile, with an invitation to the other Latin-American countries to join it—this was in December, 1915—in speaking of it on January 6, 1916, the President said:

It will be accomplished, in the first place, by the States of America uniting in guaranteeing to each other absolute political independence and territorial integrity.

Mr. NORRIS. I thank the Senator. I want to read, before I take up the Korean question, the second clause of article 11 of the league of nations:

It is also declared to be the friendly right of each member of the league to bring to the attention of the assembly or of the council any circumstance whatever affecting international relations which threatens to disturb international peace or the good understanding between nations upon which peace depends.

Now, Mr. President, if some one were going through the country advocating the independence of Ireland, or if some one were trying to raise funds, for instance, to further the movement for the independence of Korea, or it might be for the relief of Egypt, or it might be for India, and Japan or Great Britain said to the council: "Here is the United States Government permitting within her borders the creation of a sentiment that is against our Government"—in the case of India they would say it was against Great Britain, and in the case of Korea they would say it was against Japan—Is there any doubt but that they would have the right, under that treaty, to make that complaint? And if they made it, would not a fair construe-



tion of it be that we would be ordered by the council or the assembly to stop it? At least, we would not be able to pass on it. The council or the assembly would do that.

Mr. GRONNA. Mr. President—

Mr. MORRIS. I yield to the Senator from North Dakota. Mr. GRONNA. This treaty has not been ratified; but has the Senator paid careful attention to the cases—14 in number, I think—of the British who during the war advocated the independence of India who are now to be deported to India?

Mr. MORRIS. Yes; I am somewhat familiar with it; and I will in a moment to the Senator themselves, that if they are sent back it means either death or imprisonment for a long term of years, probably life. I do not know whether they will be sent back or not, but our Government has the question up now; and if we are going that far before we get this clause that I have read as binding, what can we expect when we make the agreement by which they will have a perfect right to do those very things? Always heretofore this has been a land of refuge from which political prisoners have never been extradited. When they came to free America they were not subject to be deported and taken back because some monarchial Government had said that they were conspiring against it. When this treaty is agreed to, that freedom is gone, and gone forever.

In August, 1894, Japan entered into a treaty with Korea. Article 1 said:

The object of the alliance is to maintain the independence of Korea on a firm footing.

April 17, 1895, not quite a year afterwards, Japan made a treaty with China, article 1 of which reads:

China recognizes definitely the full and complete independence and autonomy of Korea.

That was at the end of the Japn-Chinese war, and Japan required that China should make that recognition.

April 25, 1898, Japan made a treaty with Russia. Article 1 reads as follows:

The two Governments recognize definitely the sovereignty and entire independence of Korea and pledge themselves mutually to abstain from all direct interference in the internal affairs of that country.

Dear that date in mind—August 25, 1898. Could there be anything clearer? Could there be any possible doubt but that Japan, by her own act, had guaranteed the independence of Korea?

January 30, 1902, England and Japan made a treaty, and the preamble says:

The Governments of Great Britain and Japan, actuated solely by a desire to maintain the status quo and general peace in the extreme East, being moreover especially interested in maintaining the territorial integrity of the Empire of China and the Empire of Korea, and in securing equal opportunities in those countries for the commerce and industry of all the nations, hereby agree—

Now, they are not only so desirous to maintain the national integrity of Korea, but here comes article 1 in the same treaty:

Article 1. The high contracting parties, having mutually recognized the independence of China and Korea, declare themselves to be entirely uninfluenced by any aggressive tendencies in either country.

Now, that will apply to China as well as to Japan; and remember, that was made January 30, 1902, not only recognizing the independence of Korea and China both, but declaring before the world that they are uninfluenced by any aggressive tendencies in either country. Since that time Japan has gobbled up one, and if this treaty is ratified and becomes a law she will have the greater portion of the other.

When Japan declared war against Russia on February 10, 1904, the Emperor of Japan used this language as a part of the declaration of war:

The integrity of Korea is a matter of gravest concern to this Empire. . . . The separate existence of Korea is essential to the safety of our realm.

That was February 10, 1904.

February 23, 1904, Japan and Korea made a treaty, article 1 of which said:

For the purpose of maintaining a permanent and solid friendship between Japan and Korea and firmly establishing peace in the Far East, the Imperial Government of Korea shall place full confidence in the Imperial Government of Japan, and adopt the advice of the latter in regard to improvements in administration.

Article 2 of the same treaty:

The Imperial Government of Japan shall in a spirit of firm friendship insure the safety and repose of the Imperial House of Korea.

Article 3 of the same treaty:

The Imperial Government of Japan definitely guarantees the independence and territorial integrity of the Korean Empire.

Remember, all those declarations were made February 23, 1904.

August 12, 1905, Japan made a treaty with Great Britain, article 3 of which reads as follows:

Japan possessing paramount political, military, and economic interests in Korea, Great Britain recognizes the right of Japan to take such

measures . . . in Korea as she may deem proper . . . *Proviso.* That such measures are not contrary to the principle of equal opportunities for the commerce and industry of all nations.

Now, Mr. President, the canal is getting his nose into the tent. You remember that Japan had made a treaty with Great Britain in which she had recognized and guaranteed the territorial integrity of Korea? Later, she made this other treaty with Korea, in which the Korean Government says that she will have full confidence in the Imperial Japanese Government, and adopt the advice of the latter.

Japan has the treaty with Great Britain in her paw, and so she goes to Berlin and makes another treaty by which Great Britain practically takes her hands off and says, "Go ahead, Japan."

That was August 12, 1905, September 5, the next month, Japan makes a treaty with Russia, article 2 of which says:

The Imperial Russian Government, acknowledging that Japan possesses in Korea paramount political, military, and economic interests, engages neither to obstruct nor to interfere with the measures which the Imperial Japanese Government may find it necessary to take in Korea.

The canal is going in a little farther. Japan is making arrangements now with Russia, so that Russia will keep her hands off and let Japan proceed in Korea. She makes a treaty with Great Britain in August, with Russia in September, and then she gets hold of Korea, and on November 17, 1905, makes a treaty, and the preamble to that treaty reads as follows:

The two Governments—

That is, Japan and Korea—desiring to strengthen the principle of solidarity which unites the two Empires, have . . . concluded:

Article 1. The Government of Japan . . . will hereafter have control and direction of the external relations and affairs of Korea.

The canal has his head in now.

Then, in 1906, Marquis Ito was made Japanese resident general in Korea, and in 1907 Japan prevented the representatives of the Korean Emperor from being given a hearing at The Hague conference.

The canal is going in a little farther.

Then, on July 24, 1907, Japan makes another treaty with Korea, the preamble of which reads:

The Governments of Japan and Korea, desiring speedily to promote the wealth and strength of Korea, and with the object of promoting the prosperity of the Korean nation, have agreed—

Now, whenever Japan says that, look out for what follows. This is what they have agreed to:

Article 1. In all matters relating to the reform of the Korean administration the Korean Government shall receive instructions and guidance from the [Japanese] resident-general.

You see the similarity, Mr. President, with what I showed at the beginning of my remarks about China. They are taking the same course, following a parallel line exactly. I will read further from the same treaty. I read article 1. Article 4 reads as follows:

In all appointments and removals of high officials, the Korean Government must obtain the consent of the resident-general.

When you will remember was a Japanese appointee.

Article 5. The Korean Government shall appoint to by officials of Korea any Japanese subjects recommended by the resident-general.

Article 6. The Korean Government shall not appoint any foreigners to be officials of Korea without consulting the resident-general.

The independence of Korea was practically taken away in that treaty, contrary to every solemn obligation and promise that Japan had made, not only to Korea, but to all the world. And, Mr. President, in the one treaty that I have referred to, at the beginning of the Russo-Japanese War, the Korean Government went so far as to permit the Japanese Government to bring soldiers and munitions and guns into Korea, to use her railroads and transportation facilities in order that she might reach the Russians, who were war north of Korea. The Korean Government practically went into an alliance with Japan, which saved no man knows how much in that great war Japan was waging with Russia. It might have been the difference between victory and defeat for all I know. But it gave her a great advantage, and from that day to this the Japanese soldiers have never been taken out of Korean territory.

Now, we are down to 1908. In 1908 Prince Ho declared publicly that it was no part of Japan's purpose to annex Korea. They had practically taken possession of the Government, but were still keeping her separate.

In 1910, one year afterwards, Prince Ito, the same man, declared that Korea must be amalgamated with Japan, and August 22, 1910, there was a treaty between Japan and Korea; and I will show you, Mr. President, that every one of these treaties in which Korea surrendered any part of her sovereignty was made by force. None of them were ever made until after the Russo-Japanese War, until the Japanese soldiers were quartered on Korean soil, until Japan had taken possession of the rail-

roads, given at that time voluntarily with the idea of helping Japan in her contest with Russia, but from that time on everything was compulsion. Unarmed, unfortified, Korea had to submit to the will of the military government of Japan.

Now, we come to the treaty between Japan and Korea, wrung by force out of Korea on August 22, 1910. It reads in part:

Article 1. His Majesty the Emperor of Korea makes complete and permanent cession to His Majesty the Emperor of Japan of all rights of sovereignty over the whole of Korea.

Everything that Japan said she would not do is now accomplished. But mark the words. It is the Emperor of Korea who makes this cession. Maybe Japan will not accept it. If Japan was so anxious to keep Korea independent perhaps she will say, "No; you had better not do that."

Let us see what article 2 of the same treaty says:

His Majesty the Emperor of Japan accepts the cession mentioned in the preceding article, and consents to the complete annexation of Korea to the Empire of Japan.

Remarkable, remarkable, what a concession Japan was making!

On August 29, 1910, seven days later, Japan formally declared Korea annexed to the dominion of his imperial majesty the Japanese Emperor.

And thus disappears from the world of nations one of the oldest nations of the earth, the Korean Government, annexed absolutely to Japan. My President, I want again to call attention to the parallel between Korea and China. Every step all the way along Japan was making professions and giving guarantees of her intention to preserve the integrity of the Korean nation. Everywhere she is doing the same with China, by taking one step after another.

If the 21 demands are ever accepted to she will be as fair with China as she was with Korea when she appointed a resident general who took practical control, appointed all the officers of Korea, and removed all Koreans from holding office. It will be only one step more until, as she did in Korea, there will be a treaty by which China will ask the Japanese Government to take her over, and the Japanese Government will reluctantly consent.

Mr. President, during all this time we had a treaty with Korea, and because I want to produce some evidence that has some bearing on it I want to read article 1 of that treaty. It was made May 22, 1882, and was in force at the time Japan took Korea over. Article 1 says:

There shall be perpetual peace and friendship between the President of the United States and the King of Chosen.

Chosen, of course, means the same as Korea—

and the citizens and subjects of their respective Governments.

This is the part to which I want to call the Senate's attention:

If other powers deal unjustly or oppressively with either Government, the other will exert their good offices on being informed of the case to bring about an amicable arrangement, thus showing their friendly feeling.

During most of the time while these things were going on an American citizen, H. B. Hulbert, was the adviser of the Korean Emperor. As I remember, he has spent 30 years in Korea, and I am going to read part of the letter in which he sends me some documents. I will read the first paragraph anyway:

MR. DEAR SENATOR. I inclose herewith the documents which we spoke of in our conversation. They are, of course, translations of the original, and though there may be slight inaccuracies, I am sure that they correspond very closely with the original. If these documents are found in the archives of the State Department or elsewhere it will be possible to verify them with the new translation, if desired.

One of the documents that I have talked over with Mr. Hulbert, and which he inclosed in that letter, was a translated copy of the message that the Emperor of Korea, in October, 1905, which was about the time Japan was getting the last treaty with Korea, sent to our Government, and he sent it because of the provision in the treaty between our Government and the Korean Government that I have just quoted. Mr. Hulbert was the bearer of this message. He brought it with him from Korea to Washington in person. The original is signed by the man who was Emperor of Korea. It reads as follows:

Ever since 1883 the United States and Korea have been in friendly treaty relations. Korea has received many proofs of the good will and the sympathy of the American Government and people. The American representatives have always shown themselves to be in sympathy with the welfare and progress of Korea.

Many teachers have been sent from America who have done much for the uplift of our people.

I think I ought to raise there to say that under the Korean rule, American missionaries and American teachers were welcomed in Korea. They were protected. The Korean people took kindly not only to the Christian religion, but to the English language, and the missionaries and teachers established

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schools all over the Empire of Korea. Continuing, the Emperor's letter says:

But we have not made the progress that we ought. This is due partly to the political machinations of foreign powers and partly to our mistakes.

It seems to me this is a very modest letter, because he says later on that he would be glad to receive advice even from the Japanese.

At the beginning of the Japan-Russia war the Japanese Government asked us to enter into an alliance with them, granting them the use of our territory, harbors, and other resources, to facilitate their military and naval operations. Japan, on her part, guaranteed to preserve the independence of Korea and the welfare and dignity of the population, and did everything that we had stipulated. By so doing we put ourselves in such a position that if Russia had won she could have seized Korea and annexed her to Russian territory on the ground that we were active allies of Japan.

Nobody disputes that statement. It is simply a restatement of historical facts.

It is now apparent that Japan proposes to abrogate their part of the treaty and declare a protectorate over our country, in direct contravention of her sworn promise in the agreement of 1904. There are several reasons why this should not be done.

In the first place Japan will stultify herself by such a direct breach of faith. It will injure her prestige as a power that proposes to work according to enlightened laws.

In the second place, the actions of Japan in Korea during the past two years give no promise that our people will be handled in an enlightened manner. No adequate means have been provided whereby wrongs done to the country have been gravely mismanaged by Japan. Nothing has been done toward advancing the cause of education or justice.

The destruction of Korea's independence will work her a great injury, because it will intensify the contempt with which the Japanese people treat the Koreans and will make their acts all the more oppressive.

We acknowledge that many reforms are needed in Korea. We are glad to see the help of Japanese advisers and we are prepared loyally to carry out their suggestions. We recognize the mistakes of the past. It is not for ourselves we plead, but for the Korean people.

At the beginning of the war our people gladly welcomed the Japanese, because they saw that Korea needed reforms and a general bettering of conditions, but soon it was seen that no genuine reforms were intended and the people had been deceived.

One of the gravest evils that will follow a protectorate by Japan is that the Korean people will lose all incentive to improvement. No one will remain that they can ever regain their independence. They need the spur of national feeling to make them determine upon progress and to make them persevere in it. But the extinction of nationality will bring despair, and instead of working loyally and steadily in conjunction with Japan the old-time hatred will be intensified and suspicion and animosity will result.

It has been said that sentiment should have no place in such affairs; but we believe, sir, that sentiment is the moving force in all human affairs and that kindness, sympathy, and generosity are still our best weapons between nations as between individuals. We beg of you to bring to bear upon this question the same breadth of mind and the same sense of judgment that have characterized your course hitherto, and in this our time of national danger.

That is the message. Mr. Hulbert attaches to that message an affidavit, in which he says:

I declare under oath that the above is the substance of a letter delivered to me by the late Emperor of Korea on or about the 20th of October, 1905, in the city of Seoul, Korea, for transmission to President Roosevelt; that I brought it to Washington, arriving on the 17th of November; that I delivered it into the hands of Secretary Elihu Root on the 21st, after its acceptance at the White House had been refused; and that I hold a letter from Elihu Root acknowledging receipt of the letter.

That is signed by Mr. Hulbert and is sworn to before a notary public.

Now, Mr. President, the principal object that I had in reading this correspondence is to show, if it can under any conceivable circumstances be considered necessary, that this treaty made between Korea and Japan, by which Korea signed away her birthrights, was made by force. In my judgment, under that treaty, our Government ought to have done something then, but, as a matter of fact, we stood like the rest of the world and saw Japan gobble it up. That is sometimes used as an argument why we should sign the present proposed treaty.

As I have said before in referring to the treaty with China that was made by force and this treaty here, we are confronted with a responsibility that we can not throw off of our shoulders. We must take some action. It is the difference between not being in a position where any action is required and being in a position of responsibility.

Mr. President, if you in your neighborhood knew that some one had stolen your neighbor's horse, if you were a very high-class citizen, you probably ought to go and report it; but suppose you did not and later on some other neighbor steals a horse and you are put on the jury to try him. The case comes before you and the defendant says, "Why, here, Mr. Smith stole a horse last week from this same man and nobody was prosecuted." Would that be a defense if you were a juror or if you were the court when you are required to pass on who owns the property or in a criminal case the punishment of the culprit?



# CONGRESSIONAL RECORD.

In this case it is the ownership of the property we are trying, like a replevin suit.

Would it be a defense to say to Mr. B, who stole a horse from Mr. C, that he could not be prosecuted and that he had from Mr. C and had not been prosecuted?

But Mr. President, the other document that Mr. Hulbert inclosed in the letter, which I have partially read, was a telegram sent by the Emperor of Korea to him. I will read his letter to me, in which he describes what he did. He took this letter and started for Washington. While he was away they took the Emperor and the members of his cabinet by force and compelled them to sign another treaty, as he describes in the letter, but when he got here he got this telegram from the Emperor of Korea:

I declare that the so-called treaty of protectorate recently concluded between Korea and Japan was extorted at the point of the sword and under duress, and therefore is null and void. I never consented to it and never will. Transmit to the American Government.

(Signed) THE EMPEROR OF KOREA.

Mr. Hulbert says:

I hereby affirm under oath that the above cablegram was received by me on the date named—

That is on the 21st day of November, 1905— and that I delivered it into the hand of Robert Bacon, the then Assistant Secretary of State, and received from him the assurance that it would be put on file in the records of that department.

Signed by Mr. Hulbert and sworn to before a notary public, I think I can describe what happened over there when this last treaty was agreed to that he describes there by reading the letter of Mr. Hulbert to me. That was the treaty of August 22, 1910, when the Japanese Government took over the entire Korean Government. I will not read all the letter, but I will read that part which has a direct bearing here. This is a letter directed to me and written by this same Mr. Hulbert, who was for 20 or 30 years the advisor of the Korean Emperor and who was the custodian of the message from the Emperor of Korea to our President, which I have just read. In part this letter reads as follows:

When the Japan-Russia war broke out, Japan made a treaty with Korea—

I have read extracts from it—

whereby Japan gave Korea some very tangible advantages and thereby put herself in such a position that, had Russia won the war, Russia could have annexed Korea without a word of protest from any other Government in the world. Japan on her part guaranteed the perpetual independence of Korea. After the cessation of hostilities, it became apparent that Japan did not intend to keep her agreement with Korea. The Emperor was naturally much disturbed and asked for advice from his friends. I suggested that he consult the treaty with America, the first clause of which it is agreed that if either of the high contracting parties should be threatened by any third party, the other should use her good offices to find an amicable settlement of the difficulty. The Emperor examined the treaty, and then asked me to carry a letter from him to President Roosevelt. I then consented to do so, but before starting, who made no objections at all, but rather encouraged the mission. The Japanese became aware of the matter, through what source I do not know, but greatly suspect, and knew that they must seize Korea before I should reach Washington, or else it might embarrass the administration in Washington. They worked upon the Emperor and his cabinet until I was within a single day's journey from Washington—

As a matter of fact, he was in Cincinnati when this thing he is about to describe happened—

but without avail. The Korean Emperor and cabinet were adamant in their determination to prevent the alienation of Korean sovereignty. But during that last night, before I reached Washington, the Japanese filed the palace with their own troops and summoned the cabinet. Please note that there could be no legal meeting of the cabinet, except as called by the prime minister at the instance of the Emperor. A peremptory demand was then made by the Japanese that Korea consent to protectorate by Japan. This demand was instantly and indignantly refused. Field Marshal Hasegawa and his aids then took Han Kyu Sul, the Korean prime minister, late an adjoining room and closed the door. Hasegawa drew his sword and demanded that the prime minister consent. The latter again refused. The Japanese left him under guard and went back to the Emperor and the rest of the cabinet. The latter supposed that Han Kyu Sul had been disposed of, and that a like fate awaited them, and under such mortal pressure three of them signed the document.

In other words, they took the prime minister out, where they were in a meeting, put him in another room, and when they came back they all reached the conclusion—and it was a very reasonable one, under all the circumstances—that the prime minister had been murdered and that they were about to be murdered unless they signed the treaty, and three of them signed it.

And under such mortal pressure three of them signed the document. The great seal—

They had to have the great seal to make it legal—

The great seal of State was stolen from the foreign office and placed upon that document by the Japanese themselves. Full evidence of these facts can be secured from Han Kyu Sul and other members of that cabinet still living. This was accomplished almost at the moment when I was entering Washington. I immediately sent to President Roosevelt through the kind offices of Judge Wendell P. Stafford, of the Supreme

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Court of the District of Columbia, and asked that I be received. The emperor had asked me to deliver the document into the hands of the President in person. The reply came back that the letter could not be so received, but that I might apply to the State Department if I saw fit. I immediately did so, but was still undecided on the plan that they were "too busy" so, but was still too busy, but that I should come the following day. I went, then, directly to the White House, and was told by Secretary Lodge's secretary that they were well aware of the contents of the letter from the emperor, but that if anything were to be done it must be at the State Department and not at the White House. That very day, when still holding the message from the emperor in my hand, the administration accepted as true the Japanese statement that the new arrangement was very pleasing to the Korean people, and with that, it called on the Korean Emperor or the Korean Legation in Washington, it called on the Emperor to remove from Korea. The following day I was admitted to the office of Secretary Root, and I placed the letter in his hand. I hold his acknowledgment of its receipt with the statement that I received the cablegram from the emperor declaring the forced treaty to be null and void, having been extorted by duress. This cablegram I handed to Assistant Secretary Bacon in the State Department, and received his assurance that it would be placed on file in the archives of the department.

Mr. GORE. May I inquire whose letter that is from which the Senator is reading?

Mr. NORRIS. This is Mr. Hulbert's letter, the personal advisor of the Emperor of Korea.

I might read some of the comments which are made further on in this letter:

Now, in view of these facts, which are susceptible of corroboration, I contend, that unless simple brute force in the final argument of international law, the seizure of Korea at that time was an illegal act and part of Japan was consequently illegal and void because they were all based upon and derived from that act.

Mr. President, so far we have found an exact parallel between the conduct of Japan in China and in Korea, with the one sole exception that Japan has finished her work in Korea and is not quite through in China; and one of the steps to enable her to complete her mastery of China is the approval of this treaty with the provision in it which we have before us.

As I said a while ago, it is quite important to know what Japan has done with Korea while she has had her during practically these 20 years. What has Japan done in Korea? What kind of a government, after she robbed the people of the sovereignty of their nation, has she given them? I want in passing to read an extract from Japan's own report about crime in Korea. There is not a more peaceable people on the face of the earth than are the Koreans, who are absolutely unarmed, with a civilization older than the Christian era, older than that of which I will have occasion later on to comment somewhat upon the women of Korea and their ideals and to show that they correspond with what we in our age in America believe ought to be womanly attributes, but that those ideals are absolutely contrary to every Japanese conception of modesty or of virtue.

In the Japanese report for 1912-13 on Korea, on page 47, speaking of crimes, it is stated:

The total number of criminal cases decided during the year 1912 by police summary judgment reached 21,433—

If I wanted to take up an hour or two, I should show you what "police summary judgment" means, and, incidentally, as I go along and from the evidence that I shall read and produce, Senators will learn what "police summary judgment" means. It means that men and women who are arrested for acts contrary to Japanese requirements, without charges being made against them, are disposed of by the men who arrest them—the soldiers or the police, as the case may be.

The total number of criminal cases decided during the year 1912 by police summary judgment reached 21,433, being an increase of 2,590 over that of the previous year. Of the persons implicated in these cases 34 were sentenced to short terms of imprisonment with hard labor, 9,705 to a police fine, 18,438 to flogging, and 800 were acquitted, making a total of 36,953 persons.

The Japanese report for 1916-17, on page 126, states:

The total number of criminal cases decided during the year 1916 by police summary judgment reached 56,013, involving 82,121 offenders, being an increase of 14,777 cases and 21,750 offenders over those of the preceding year. Of the persons implicated in these cases 81,139 were sentenced—

Now, listen to this, and remember that it is an official statement—

30 proved their innocence, and the remaining 52 were pardoned. They arrested altogether 51,139, and out of that number there were 30 who proved their innocence and were let go. What does an American think of that kind of a record? How would you like it if a foreign Government took possession of our Government, simply because they had the power to do so at the point of the sword; ousted every American official from office and put their men in, and then arrested 51,000 of us and said, "Unless you prove your innocence you are going to be punished"? That is the kind of jurisprudence under which Japan operates in

Korea. The police rendered "summary judgment" on 56,013 in that year.

Mr. GORE. Were the police natives or Japanese?  
Mr. NORRIS. The police are Japanese. I say "the police," but it is very often—probably oftener than otherwise—the soldiers who make the arrest. I will say that there are occasionally some Koreans who are put into office; but if there are, they are in positions where they are under the Japanese, and unless they obey—and there are some of those, of course, who follow and do whatever their masters tell them—they do not hold office very long. There is no one in position over there who is not either a Japanese or some one that the Japanese absolutely control.

I only offer these observations in passing to show that while we are asked to turn over the Chinese to the Japanese Government, according to the evidence produced by me on Saturday and Friday it is proven they are doing the same thing in China which they have been doing all the time in Korea.

For 20 years Japan has had possession of Korea, and everybody supposed that Korea was completely subjugated. The Koreans were absolutely under the heel of the conqueror; their schoolhouses had been burned; their language had been almost abolished; their houses had been searched for books and papers printed in the Korean language, which when found were destroyed. Everybody supposed that Korea was dead; Japan thought so; she considered that she had conquered the spirit of the people; but in March, all at once, all over Korea, as by a flash, the people—men, women, and children—rose up, and, though unarmed, with not a gun in the whole country, not a revolver, and not a sword, or a club, they all came out on the streets on that day shouting "Mansai," which means "hurrah for Korea." Thirty of them got together and declared the independence of Korea. They are now either dead or in jail.

The Japanese then brought out their soldiers. However, I described that somewhat when I spoke on Saturday here last July, and I am not going to repeat it now. I only mention it to show that you can not by any man-made edict or law or treaty, regardless of the amount of power that you may have behind it, kill the spirit of liberty and freedom. It lives under a law not made by man; and this treaty can no more kill it, can no more drown it out in China than Japan, by her militaristic course that would have made the Kaiser hush, succeeded in doing in Korea. Unarmed though she was, and almost without the knowledge of anybody, as if by magic she rose up and said, "I want to be free."

The spirit of Korea still lives. There is now an organized Korean Republic, mostly in the United States, mostly on paper, I admit, growing out of that movement. I have here a letter signed by a man who represents that Republic from which I desire to read a few extracts. He describes what happened when the Japanese took over Korea, as follows:

The Japanese seized all of our telephones and telegraph lines, took control of our postal service, suppressed and confiscated all of our newspapers, and established a strict censorship, not permitting any news of our real condition to be openly published in the world.

Now, there is a charge. Somebody may say that is written by an interested party; but, Mr. President, from the beginning of the publication of the treaty I have investigated this question, and if there ever has been in my life a statement as to the truth of which I am satisfied, I am satisfied that the paragraph from the letter which I have read is no exaggeration whatever of the truth. I have talked with ministers, missionaries, and others who have spent their lives over there; I have had letters and telegrams from them and from organizations as to the truth of which there can be no question, substantiating everything that is said in this communication. Now let me read a little further:

They then seized all of our public lands, turning them over to Japanese colonists exclusively, and used every conceivable method of coercion to compel our Korean people to give up their lands to Japanese. As a means to that end, they had the Japanese controlled Bank of Chosen call in all money and specie throughout the country, thus practically depriving Korea of a circulating medium, and proceeded to levy excessive taxes, which they stipulated must be paid in money.

Remember that I have had men who were there personally, representative Americans, tell me the same story. I had a man in my office who told me that he personally furnished money and bought some of the Korean homes, paid for them, and had the deeds put in his own name, being an American citizen, in order to keep them from falling into the hands of the Japanese.

The stories told me corroborate the statement made here that the Japanese through the bank which they absolutely controlled called in all of the metal money and then issued a decree that taxes must be paid only in metal money. Here is a Korean with his family living in a home which he owns, which his father owned, which has come down through the ages; no one questions his title; but taxes must be paid; he can only pay them in metal

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money, and there is only one place on earth to get the metal money, and that is from the Japanese, and there is only one way to get it. The Japanese will give him the money, but they fix a price on his home, on his land, and they fix the price invariably at much less than the property is worth. Then they get it, and the Korean has to go away. They have gone by the thousands into Manchuria and other places. Therefore I know the writer of this letter is telling the truth when he describes the situation as he does:

Having no money, Koreans were compelled to make arrangements with the Bank of Chosen, and the only arrangement they could make was to give up lands to Japanese. In the course of this oppression the Japanese have seized and destroyed Korean historic records and literature that had been accumulating and recorded for over 4,000 years in both public and private archives, and attempted to burn every vestige of the public records and documents of the Korean Government.

Laws have been enacted and enforced by the Japanese prohibiting the teaching of Korean language and of history and geography in the schools, and, as a stroke against Christianity, have prohibited the holding of any religious services in the schools, compelling the Koreans instead to worship Mikado tablets. Koreans are now prohibited from being educated abroad, which is a direct violation of article 11 of the provisions of our treaty with your government permitting and inviting our citizens to become educated in your colleges and universities, which reads—

Then he quotes another provision from the treaty which I have read, and I think I had better read the extract:

Students of either nationality who may proceed to the country of the other in order to study the language, literature, laws, or arts shall be given all possible protection and assistance, in evidence of cordial good will.

I will have something to say further on about some of the Koreans who have come here to secure an education. There are thousands of them in the United States; there are a great many in Great Britain; there were many in France; and there were many in Russia.

Korea was susceptible to the work of the Christian missionaries. She was on the eve of a great upheaval for Christianity and civilization when the Japanese Government took possession. Her Emperor, who was compelled to sign this, was not of very much force. I concede that. They would have been better off without him, or at least they would have been much better off if they had had somebody with more stamina than he had, although it must be said for him that he refused to comply with the last request to sign the death warrant of the Korean people and only consented to it under force.

Mr. President, I think this might be as good a place as any to comment a little on the question that is raised there about the students who were in this country.

I have here copies of cablegrams and letters showing what happened to 50 Koreans. They were in England. This was all since the armistice. They were students. I do not know whether or not Senators are familiar with the way these students work to get an education. I happen to have some personal knowledge of it. I know that in my own congressional district there is a college where there are always a lot of Korean students. I have been there. I have talked with the president of the institution, and without a single exception during the time that there were probably 50 or 100 of them over here there was not one that went wrong. They were always anxious to get an education in English, Christians every one of them, and every one preparing themselves to go back to their own people to teach civilization and Christianity.

When Japan took over Korea it found these students scattered all over the world, and they have never been able to go back, except on one condition. We have them right in the United States now. They can not go back to their native country, because in order to get a passport our State Department requires that it shall be vised by the Japanese ambassador in Washington, of which technically Korea is a part, and the Japanese never will visé a passport to a Korean to go back to his native home unless he takes the oath of allegiance to the Japanese Government.

Here were 50 Koreans over in Europe. This cablegram says:

Fifty Koreans from Russia, one from America, are here. Communicate with State Department for transportation to America. Cable what can be done.

So the cables went back and forth. The long and short of it all was that they were not allowed to come to America from England. France finally admitted them, I am told, although it does not show from this; but the man who gave me the information said they had succeeded in getting out of England and getting into France.

Here is one of the cablegrams, which says:

Authorities here—

That is from our own liberty-loving land—

Authorities here won't issue passport or permit landing without Japanese visé. Cable immediately when students arrived, under whose



surveillance and orders, and under what authority are they interested? What did they do in Russia? Where were they? When did they leave Korea? Will British authorities permit departure for Canada, France, or Shanghai?

I had taken up with me a few days ago the case of five Korean girls over in the Hawaiian Islands. They were born there, and they have lived there all their lives. You know, in the case of those Koreans who were over here or any other place when Japan took over their country, very few of them have ever gone back. They would like to go back to their homes, but they will never go back on the conditions that are required of them—an oath of allegiance to the Japanese Government. They refuse to give allegiance to the Japanese Government. They still claim their own liberty and their own freedom and their own country; and for that hundreds, thousands, many thousands, have suffered death. These five Korean girls were not even allowed to come to the United States until I took up the matter. I finally succeeded in getting the State Department to grant permission—and the State Department seemed willing, too, I will say for them, to do it. They have told me that they have wired the immigration authorities to let them come in. All of them are going to different schools to study.

These Koreans, scattered over the world, have formed organizations in various places, all of them clamoring for the independence of Korea. Just like you would do it, while you are in England, Mexico had come up here and conquered our country and would not let you come back unless you took the oath of allegiance to Mexico. You would starve before you would do it. You would not do it, but you would never stop fighting; you would never stop agitating, you would never stop working for the independence of your native land, your own country. That is what I said a while ago. In my judgment, article 10 and article 11 of the league of nations, if adopted as it now stands, will put a stop to that kind of work.

But, Mr. President, you will learn as I proceed that the Japanese have a particular dislike to Americans, and a particular dislike to American Christian missionaries. The Christian religion is one of the things they object to, because with the Christian religion always goes education. The missionaries not only teach Christianity, but they teach the English language. They give education to everybody that will come to get it, as far as their capacity and room will permit.

I am going to read you now a letter from an American missionary in Korea. Of course, I can not give his name; I will not give, in a good many instances, the places that he writes about, because you must understand, that if his identity were established over there his life would pay the penalty, and another martyr for Christianity would pass into eternity. I do not know the man personally, but the letter and the man are vouched for to me by the Presbyterian Missionary Society of San Francisco, Calif. This letter is to his mother, and I am going to read it. Although it is long, I am going to read it in full:

Korea, May 25, 1918.

That is written comparatively recently, quite a while after the hurricane was signed.

DEAR MOTHER: My heart is heavy to-night, for I have just come from the hospital, where I am by the bedside of a beautiful girl while another of the victims of the bulchery goes on here—the second one to die in our hospital within three days among a group of 11 young men brought here from the prison in —. Several of them I knew just full when I was here teaching.

They were arrested at the time of the demonstration for shouting "Manned" and distributing announcements regarding the demonstration for independence. They were kept in prison in — for some weeks, and finally brought to "trial," or what the Japanese military government calls a trial, and sentenced upon the above charge to 50 stripes.

You will notice that in the Japanese report which I read of the number of floggings that took place that looked simple; but, Mr. President, when you find out what one of those floggings means, it is another matter. Let me go back and quote that again, so that we will have that in mind. This is the Japanese report, now:

In the year 1912-13 there were 18,435 floggings.

In the other year they do not give the number of floggings; but now this young man is going to describe what a flogging is:

They were . . . sentenced upon the above charge to 50 stripes. They demanded an appeal, but were roughly refused and forced to accept the sentence.

Now, in an American that is something we ought to consider. We feel particularly proud of the fact that under our laws a man, before he can be sent to prison, before he can be punished criminally, has a right to go through the courts, have his case reviewed, and, if error is found, he is entitled to a new trial or to a dismissal. It may be. That does not go over there.

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They demanded an appeal, but were roughly refused and forced to accept the sentence.

On May 18 the first 30 of the 60 blows were inflicted, three Japanese taking turns inflicting 10 blows each with all their might, on a wooden form proscribed and securely tied at neck, wrists, waist, and ankles upon a wooden frame in the shape of a Roman cross. Those blows were given in such a way as to violate the law which prohibits the drawing of the bludgeon further back than in front of and parallel with the shoulders of the striker.

It seems they have a law governing flogging which says that you can draw the bludgeon back only so far, but he tells you how they get away from that:

The boys showed us how the blows were given—the bludgeon drawn back as far as possible and the leg raised so as to give the maximum force to the blow.

The next 30 more blows were laid on the raw and bleeding wounds made the day before, and May 19, the next day, the remaining 30 were inflicted in like manner. They had no medical attention and no medicine of any sort for their wounds while in prison, according to testimony given by one and corroborated by the others as they lay in their beds to the ward to-day.

On May 18 they came out and went to an inn, waiting for their wounds to heal so they could travel. By May 22 six of them had developed gangrene, while five were recovering. Three who could walk plod on that day and two more came later, a distance of two hours by rail.

Among them was the lad who had acted as my secretary while I was at —. Of course, I knew him very well, having worked with him every afternoon for two months, dictating outlines, which he wrote out and duplicated on the mimeograph for my classes. When I heard that a group of prisoners had come in, I did not at first learn the English names. Next day, just as I was setting out to reach my English boys was my secretary, and that he could not live. Of course I started at once to see him, but out of the way I met Miss —, who had just come from the hospital, and she told me that my boy was dead. I saw his still shortly drawn and thin, with marks of pain deep lined into his forehead.

He had died from his wounds in intense agony, benten to death like a dog after shouting for his country and taking part in a peaceful demonstration, absolutely certain that his case was soon falsely brought against him.

Then I went to see the others. One, who could walk, met me in the hall and greeted me joyfully. He looked pale, weak, and shaken—unconscious poison which was threatening the lives of some of the gang—went with him into the ward; four boys lay their writhing in agony, while I, I think, thought to be lenient likely to survive, lay in another room by himself.

One lad, with big dark eyes and a handsome head and face, seemed especially glad to see me, and he was the one whose face I seemed to remember most clearly.

Yesterday I visited them again. This one who especially attracted me was suffering intensely, and the doctor told me he was not likely to live. I went to see him in a private room so that he might not die in the presence of the others. He had been so glad to see me the day before, yesterday evening—about 8 p. m.—I went again. The doctor said he could not touch him, but I could only ask that God would make his presence very rare. I tried to relieve his physical pain, and give his heart peace. He perished like a dog, and died his pain, his pain was so great—wounded—that he wanted to die quickly if he must go, and yet his young life was sweet, and he said his life for her. During the afternoon his one regret was that he could not live to see his country free, but that he was glad to give his life for her. During the afternoon he placed their lives in the freeing of their country, they signing the pledge with the blood that flows from the wound.

As I was praying he reached out and grasped my hand with a surprising firmness, and as I rose he begged me to lift him up; his pain was so great that he constantly sought relief by change of position. I lifted him, about 7:30. Just as we turned into the hospital gate his rushed past us saying as he ran, "Is he dead? Is he dead?" I will not cry; the dying boy arousing himself and trying to get up, he still cry, "Is he dead? Is he dead?" Hearing his brother's sob, he said, "Don't cry; I will not die now but live. Let us have a talk to-night." It seemed almost as if they were talking to me, but the doctor knew there was no chance, so they sent the crowd that had gathered out of the room leaving him in charge of Miss — while the brother received him in the hospital.

I went to see the others in the adjoining room. After a little the dying boy. His life ebbed fast. I reached out and I whispered by and begged to be turned. The brother came back and took his place by the bedside with a friend. The church leader, from his own church, came in with him and stood at the foot of the cot, and his unbalanced wounds, some stitches who came down from — with me at Christmas time—a relative of the patient—came in with the pullover. As he dropped the fan in his grip, the dying boy laid for it—his last words— I took it up and fanned him until the breath was gone. I then prayed, and as he died so the boy's eyes were suddenly averted with a clear understanding, and he tried so hard to say something, which I strained into my eyes as I bent over him to reach any word he might speak.

He could not utter a word, but at last he got strength to lift his hand to his mouth. He bit at his little finger, looking at me with the inner closed in death. He wanted to pledge his life for his moment country he loved so well. Poor boy, he had almost given his blood to the God who so often will it from the weeping wounds on his back and lips mangled pulp.

As the chesa finished his prayer, the eyes gazed again. He called loudly the boy's name and asked, "Have you fallen?" The head nodded

In affirmative reply. Then the brother called, "Do you know God?" Again he roared; the last sign he gave an earth.

These two are boys; one more may go to our row. I have seen them in their terrible agony—worse than any death sentence ever inflicted in a civilized country—and yet Japan dares declare her laws are the same as those of civilized countries, and we are subject to them by the consent of our own United States.

And I think of those scores (nearly a hundred and fifty, besides those killed outright at last report from this town) who have died from their wounds with no medical care; lying miserably from the terror that still threatened them in our neighboring town of —, where occurred the massacre of the unarmed crowd which broke into Seoul on a night in April. And I remember the hundreds more through the country—thousands it is more likely—for nearly every person I meet I can tell of relatives and friends who have been beaten for no declared cause, as well as those heaten in prison after trial. I am beginning to realize what all this means, and it is too horrible to realize.

I shall send photos of those boys to prove what I am telling you, and a statement I shall draw up giving the testimony as they gave it to me in detail.

Can you believe that such horror continues under the flag of an ally who pretends to be shocked by the atrocities committed by Germany? Mother, every word is more than true. I have now seen enough to know that I really know very little of all the awful suffering that is going on. Nobody on this earth will ever know the whole story, but the God who heard the blood of Abel crying from the ground will avenge the blood unjustly spilled even in this dark day. I can't stand any more, so good-by.

Loveingly,

Later on the boy wrote a postscript and added it to the letter, in which he said:

Later: The two boys were buried on Monday. Under the bright moon and the sad company gathered, following the carriers, Christian men of —, out to the elevation just beyond our compound, where the procession halted while a funeral service was held. A pastor of our church, himself having spent 20 days in prison, conducted the service. The ches from the boy's home town persistently kept up, in spite of his own wounds, and gave the life histories of the boys he knew so well as their spiritual leader. And the pastor who recently came here preaching the sermon. He resigned on account of ill health and has been suffering from hemorrhages of the lungs. His eyes filled with tears and his voice broke as he expressed his grief at seeing these young lives go out before his own. One of the — deacons prayed, and his voice vibrated with grief and faltered as he cried, "Oh, Lord, why hast Thou forsaken us? Look with pity upon Thy people and save us from the hands of our enemies."

A quiet, deep sob swept over the crowd, not the cry of "Acho, acho," so characteristic of Korean heathen funerals, but a sob too deep for loud expression. The group of foreigners gathered there could not refrain from weeping with them as they look up the stairs of our sweet hymn of Christiana home "In the sweet by and by."

Again the procession moved out over the beautiful valley, growing green in the spring sun, and climbed the steep hillsides which command one of the wonderful views of fertile valleys and blue mountains which the Koreans love so well.

There, facing the eastern hills, they laid them side by side. A woman, daring the consequences, though she must have known spies would be present, drew forth a little Korean paper bag and placed it upon the coffin of the boy whose dying message had been a pledge to his country and an acknowledgment of his God. Remonstrated with for her daring, she said, "They have done their worst to him. No blow can harm him now, and I know he would want it."

Mr. President, it seems to me that a Christian people can not read evidence like that, Christian preachers, of whom the Senator from North Dakota [Mr. GORNA] was speaking the other day, and then in the next breath ask the Senate of the United States to approve a treaty that will compel us for all time and all eternity, if the league could last that long, to stand by and utter no word of protest to the nation that is carrying on that kind of practice against a helpless people. It does not seem to me, Mr. President, that we can afford to turn over to that Government, to that heathen Government, the Christians who are Americans, to say nothing of the Chinese, who have given up their pagan religion, and in answer to our call, to the sermons of our missionaries and our preachers, have confessed to the religion of Jesus Christ, and who will be left to the mercy and the peril of the same men who are persecuting and killing, as this boy tells his mother.

Mr. GRONNA. Mr. President—

Mr. NORRIS. I yield to the Senator.

Mr. GRONNA. I asked the Senator certain questions on Saturday for the reason that I knew a widespread propaganda was going on, asking the good people, the women especially, of the churches of the United States, to send to their Senators telegrams asking them to vote for the proposed treaty in its original form. Of course, those people do not know that certain provisions of the treaty would simply leave things in statu quo, and that we would be absolutely prohibited, if we adopted this treaty, from seeking a change of conditions in Korea or in other lands, as the Senator has pointed out. I am receiving daily, I will state to the Senator from Nebraska, petitions and telegrams from ministers of the gospel who either have renounced their Christian religion or else they are ignorant of the facts as they exist in Korea and elsewhere.

Mr. NORRIS. Yes, I believe that is true. I think the latter is true, that they are ignorant of the facts as they exist.

Mr. President, Korea technically is a part of the Japanese Empire to-day, and so recognized by our Government, the same as Ireland is a part of Great Britain. If we approve the treaty,

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under article 10, we guarantee to preserve and protect Japan in her possession of Korea. As I said a while ago, if we turn over Shantung, if Shantung should rebel, if Korea should rebel, and go to arms, and Shantung and Korea together fight Japan, and then the balance of China come to the relief of those contending parties, we, under the treaty, would be bound to go to the relief of Japan. If these things never do happen, under article 10 in respect to our Allies we must stop permitting Koreans to organize in our country as they are organizing now. The next thing we will have to do, if we live up to our agreement and the treaty, is ourselves to punish Koreans in America who are crying out loud for the freedom of their native land.

Mr. President, when I spoke before on the question of Shantung—I think it was last July—I gave some evidence and testimony from religious organizations in regard to Korea and the treatment of Koreans. I am not going to repeat any of that; but after that occurred there was an organization of churches called the Federal Council of the Churches of Christ in America, which made an investigation. They are composed of churches of various religions denominations. They had reports from all over Korea, from their own missionaries. I am going to read portions of those reports that are vouched for by this organization. I will say that I have talked personally with some of the witnesses, but this Federal Council of the Churches of Christ in America, with headquarters in the city of New York, gives sufficient stability to the investigation to at least call for fair consideration of what they shall say, and I want to read just a little of their introductory where they explain what their work is:

About the middle of April the first person who came direct from Korea, bringing personal knowledge of the situation, and arriving in New York, was Rev. A. E. Armstrong, secretary of the board of foreign missions of the Presbyterian Church of Canada.

Then he went back to Korea.

He had spent 10 months in the Far East, visiting the stations of his board in China, Manchuria, Korea, and Japan, and was on the point of sailing from Yokohama for America when he received a wire urging an immediate revisit to Korea. He reached Seoul March 16; was there for three days, in consultation with various parties, getting full and accurate information.

On reaching New York he at once consulted Dr. Arthur J. Brown, secretary of the board of foreign missions of the Presbyterian Church of the United States; Dr. Frank Mason North, secretary of the board of foreign missions of the Methodist Episcopal Church of the United States; and Dr. William J. Haven, secretary of the American Bible Society. The subject matter to be dealt with was of such a nature that they thought it could best be handled by the Federal Council of the Churches of Christ in America rather than by the mission boards.

The documents printed in the following pages the commission believes to be thoroughly reliable. More than 30 American and British individuals in Korea have shared in their preparation. Some of the documents are carefully prepared reports by committees, some are personal letters; some are signed affidavits of eyewitnesses. If all the material in hand were published, a volume of about 7,000 pages would result.

I will read extracts as I go along through this report under by this Federal Council of Churches. Here is another statement:

Many of the atrocities perpetrated in Belgium have been duplicated in Korea. According to one newspaper 6,000 Koreans are now in jails and prisons, and this is probably below the actual number.

In another place they say this:

Their police system is German to the core; and in their colonial government they have taken the Prussian rather than the British method of their model. The sword is the emblem of authority. Not only is it carried by the military, gendarmic, and police, but by the civilian members of the civil service. Every male school-teacher wears a sword; in fact, almost everyone who holds a Government office carries a sword as the symbol of his authority. To bolster up the militaristic system a vast system of espionage exists. Consequently there is no freedom of assembly, no free speech, no freedom of the press. And there is no right of petition or grievance with immunity from arrest. Needless to say, there is no participation in self-government. In the law courts it is alleged that a Korean has no chance in a suit with a Japanese. Japanese corpus is unknown. The State has a right to keep a prisoner for two weeks or more before producing him to open court, and if it desires by means of securing extensions of 10 days ad lib. need not produce a prisoner in practice until it desires to do so. The prisoner is not allowed to consult a lawyer or to see his friends. Torture is freely applied, and a man is considered guilty until proved innocent.

That corresponds with the reports of the Japanese who, in summing over 80,000 prisoners in one year, said there were very few that succeeded in proving their innocence.

Neither is the Korean permitted to enjoy many offices of emolument under the Government. There are some Korean police and gendarmes, but there are very few Koreans in other departments of the civil service. Korea is a paradise for the Japanese job hunter. Efforts have been made by Government officials to deprave the youth of Korea. Commercialized prostitution is flourishing and is extending from the capital to the country parts. A manifesto describing the grievances of the people has been issued by the independence committee. Another manifesto which elicits deeply in the heart of the Korean is the determination of the Japanese to drive out the use of the Korean language from the schools. The proclamation which provides that Japanese is to be the sole language of instruction comes into force in 1920. The lesson of Poland and other countries seems to be lost upon the



Japanese. Then there seems to be an organized attempt to deprive the Koreans in the southern part of Korea—which is the warmer portion—put upon the Korean landholder or tenant to sell, usually at a disadvantage, his land and to send his family go north to make a new home. Japanese settlers replace the Korean. This policy is fostered by a semiofficial company called the Oriental Development Co., which receives valuable concessions from the Government.

That is, the Emperor of Korea, who was held as prisoner ever since the country was taken over by Japan, died this year, and March 3 was set as the date of his funeral—

and it had been arranged that the ceremonies inside the city should be Japanese and outside the city Korean. Needless to say the arrangements for the Japanese part of the ceremony were not made with the hearty concurrence of the Koreans.

The atmosphere was becoming tense. Evidently the authorities had an inkling that something was brewing, for the principals of schools students not to be led away by the city hall and told to warn their Japan. It should be stated here that during February the Korean students who were attending the various colleges in Japan had started a movement for the self-determination of Korea, and many had been imprisoned.

On Saturday, March 1, notices were posted on the streets of Seoul that public gatherings would be held at Yagoda Park, and printed proclamations of independence signed by thousands were distributed. Shortly after noon a large number of the signers of this manifesto gathered at a Korean hotel and telephoned to the authorities that they had declared the independence of the country, announcing where they had declared the authorities thereupon sent and arrested them. They were taken to the hotel and telephoned to the authorities that they had declared the independence of the country, announcing where they were held in the newspapers that they had surrounded the ringleaders in an eating house as they were drinking success to their plot.

Meanwhile the people, including many students, had gathered at the park, and from there started to parade some of the principal streets. They walked orderly in an orderly way, with hands held aloft, calling their national cry of "Mansu!" in a thousand yards and the various consulates, the hotel and telephoned to the authorities that they had declared the independence of the country, announcing where they were held in the newspapers that they had surrounded the ringleaders in an eating house as they were drinking success to their plot.

Of the 33 signers of the declaration of independence, just note who they were:

Fifteen were members of the native cult, the Chuntokyo; 15 were Christians, and 3 were Buddhists. Of the Christians the majority were men; one was a Y. M. C. A. secretary, another was connected with the Severance Hospital. Since that day arrests have been made daily, until at present there is scarcely a city church which has not its minister locked up.

Mr. President, I have already described at some length the first time I addressed the Senate on this question what happened during those days, and I am not going to repeat it now. I got a great deal of my information from eyewitnesses who were there in the streets and saw what occurred. Those witnesses can be produced. They will be glad to testify before a committee of the Senate if they will request them to, to just what occurred when that declaration of independence was made. Men, women, and children were murdered, killed in cold blood. There was not one of them that was armed; there was not one of them, as this article says, that committed a single act of violence. They were just filled with the enthusiasm and the hope of the heart that they might do something to establish the independence of their native land.

In many cases—

This report says—

the police have questioned demonstrators and have arrested only those who admitted being Christians.

That is a thing that happened often. Particularly were they after the Christians.

An attempt was made to get 24 wealthy Koreans to sign a statement which said that the 33 signers were low-class people. They refused to do so, and pressure was brought to bear on them for several days before the attempt was given up. It should be said here, to make this point clear, that wealthy men are compelled to submit to periodical police audits of their private business. There is no halfway government in Korea.

It is not possible at this time to record in detail all of the uprisings in various places. These are fair samples of what occurred throughout the country. The truth will eventually come out as to what has happened in places where no foreigners were present to record what has transpired.

Beating and torture are the cardinal principles of police methods in Korea. When making arrest, usually the victim is cuffed and kicked by several policemen.

These are general statements made by the Confederate Council of Churches in Christ in the United States; made, as they say, after full investigation; and they say in anything able to prove. If there is any doubt about anything, they do not publish it.

From released prisoners stories of cruelty and torture are now pouring out. One student who asked to tell who the leaders were, 146822-20078

and his finger nails were pushed back from the skin to assist his same purpose. Still another prisoner had his finger lips burned for the crime with a screw from the book. When the screw is turned the four sides contract, and while the pressure becomes stronger the quivering being smothered out into a flow. After around to the middle finger of his right hand; the card was then until he was resting on the tips of his toes. His better insensible while a saive water being applied to his wounds. He left the jail with a swollen head, which had to be loosed immediately.

Mr. President, there was no charge of crime against any of these people. They were arrested simply because they were in a parade or because it was thought by the Japanese authorities that they had done something to instigate the Koreans to cry, "Hurrah for Korea!"

The girls forced even worse. For the first few days after being arrested, no matrons were on duty in these jails. Of course, the matrons were not allowed to communicate with relatives or friends. The main facts in the story of one released girl are as follows: A few hours after being arrested she was brought before an officer, questioned the same process was repeated before a second officer. The third day she was taken before a third officer, who called her by vile names, and can see and see," she retorted. He then said "You thought that sinless people were naked (some coarse references to Adam and Eve being intended) and ordered her to disrobe. She cried, and before she still another officer she was questioned and beaten again. One of her orders was to kneel down on the floor and hold a heavy board for an hour. If her arm trembled she was beaten again. The girls were always unaccompanied to the toilet, under guard. On the fifth day she was removed to the West Gate prison. She and two other girls were summoned to an office. A desk. She was told to wait outside until the matron had taken off her clothes, holding their clothes in a bundle before them. She was then called to and found two Japanese matrons present with the officer. After being questioned by the officer, she was ordered by the matrons to take off her clothes. After resisting for a time, and being threatened, she did so. Her hair had first been taken down by the matrons. There was no apparent purpose in this request except to humiliate her. After standing several minutes disrobed, she was told to follow one of the matrons. She wretched her skirt around her, and carrying the rest of her clothes, walked through the hall to a cell, where she found two other girls. On the way thither she passed out by a matron and taken to a room where a very youthful Japanese doctor was waiting. Again she was ordered to disrobe for a physical examination.

After a long altercation she was allowed to retain one garment. The doctor tapped her chest, and no questions whatever about her health, gold-branded official came into her cell, asked her to remove her waist, examined her back and chest, and left the cell.

Mr. President, it ought to be said here that the Korean women are modest and are as careful of their virtue and of their persons as are American women. That is not true, however, of the Japanese. I mention this only as a fact. Any nation may have any standard it desires, so far as I am concerned. To a Japanese woman the treatment accorded to these Korean women would not be much of a humiliation. The Japanese officers know that. Their desire is to punish and to hurt and to injure the Koreans, and they know that nothing will injure a Korean woman more than to ask her to disrobe and to stand without clothing in the presence of civilians and soldiers, and to walk the streets in such a condition. So it is done because the Japanese know that it is the severest punishment that they can inflict on the Koreans.

If you will follow the cases—and there are thousands and thousands of them—you will find that almost invariably, even before they are tried, the clothes are taken off the Korean women as a part of the punishment. It is done where they are held, as is stated by this girl, awaiting a trial that may never come; there never will be a charge, probably, against them; but the Japanese want to humiliate them; they want to inaugurate, as the Kaiser did, "a reign of frightfulness," and this being the way they can best accomplish that design it is the method they follow.

Mr. President, I could fill the CONGRESSIONAL RECORD with evidence such as I have read, but I am only going to touch a few of the "high spots" as I go along. I can really not select anything because it is worse than something else. I confess when I read it all over I can not tell which is the worst. It is all worst, there is not an incident with one redeeming feature in it. I read a little further from another page of this testimony:

It is quite evident that the most rigorous repression of demonstrations is directed against Christians in those sections of the country where the church is prominent. In the early summer (I recall to credible reports) of churches have had windows, furniture, and Bibles destroyed by soldiers, gendarmes, or authorized thugs, and in many communities where general arrests are made discrimination is always against the Christians.

We have not the remotest thought of meddling in politics and we can not hold any brief in defense of Christians who have deliberately

committed themselves to a program of revolutionary agitation, but it is insulting to have to stand by and see unarmed and untrained people and to know that these things are daily occurring in all parts of the country.

The stirring up of the minds of the Koreans is the sin of the American missionaries. This uprising is their work. In investigating the causes of the uprising two or three missionaries have been arrested and among the missionaries and they make the minds of the Koreans mad and they plant the seeds of democracy. So the great part of the 300,000 Korean Christians do not like the union of Japan and Korea, but they are waiting for an opportunity for freedom.

Mr. President, what I have just read is a translation from a Japanese paper that is circulated in Korea for the purpose of injuring Christianity, for the purpose of hurting Christians, for the purpose of working up the minds of the Koreans against the missionaries. There is some more of it:

The missionaries have tried to apply the free customs of other nations to these Korean people, who are not wholly civilized. From the part that even skill students in Christian schools have taken it is evident that this uprising has come from the missionaries.

This is another quotation from the Japanese publication:

These messengers of God are only after money and are sitting around their homes with a full stomach. The bad things of the world all start from such trash as these. They planned this dirty work and got into league with the Chuntokyo. If we take all this into consideration, these missionaries are all hated brutes.

Here is a further description of treatment accorded Koreans who were taken prisoners:

Among those so treated was a young man named Cha Kyusae, a student and a younger brother of one of the Korean policemen. He was crying, as if in great pain; his head hung to one side from a terrible wound in the left side of his head; blood was streaming down his face. This man was sent home after a few days in a critical condition.

Another man was being dragged along toward the police station by two Japanese firemen. Across his head was the mark of a violent blow, and his face was knocked out of shape from a blow on the left side, from which blood was flowing. His left leg also hung limp, and he, too, groaned in pain. This man is a Christian, about 50 years of age. After treatment in the hospital for several days he was set free by the police with no charge against him. His name is Cha Haksung, a student from one of the non-Christian schools. His skull was cracked, and crushed that after a few days he was sent out in apparently a badly condition to the home of his friends.

On this same day at least seven Korean men and a number of girls were taken to the police station in a pitiful condition from the wounds received.

While these scenes were being enacted, the police and gendarmes seemed to take no part in the arrests, but simply kept guard over the Japanese fire brigade as they clubbed and arrested the Koreans. So far as was seen, there was no resistance made by the Koreans; they neither lifted a stick nor buried a stone to defend themselves, nor did they utter a word of abuse against the Japanese.

These missionaries are speaking of instances where these people were brought to their hospitals. By the way, there is another institution which always follows Christianity and missionaries—hospitals where men and women are cured or given relief regardless of their ability to pay, their nationality, or religion.

During the first days of the demonstration in March a crowd of two or three hundred people visited the gendarme station at Suna U, Whanghal Province, and told the gendarmes that the country had declared its independence and that they should leave. The gendarmes replied that of course if the country had secured its independence they would leave, but that they would need to receive orders from Seoul before they could do so. This satisfied the crowd and it left. A matter of two hours later another crowd of people came and made the same demand. This time the gendarmes opened fire on them and killed five people. A number of others were wounded and thrown into the prison. Later on an old man went to the gendarme station to protest against the treatment meted out to the Koreans. This man the gendarmes shot dead. His wife came in and, binding the body, sat down beside it, and, not doing so, was also killed. That day or the next morning the daughter of this couple, going to the gendarme station, was slashed with a sword. The wounded man who had been thrown into prison were kept two days, a little bit of rice given them, but not a bit of water. They were in such terrible thirst that they say they drank their own urine.

That was another means of punishment. When they get them in jail sometimes they give the prisoners some food, but almost invariably they give no water to drink. Although water costs nothing, although it is free, and could easily be furnished, the Japanese seem to think that is one way to make men suffer the worst—choke them for want of water.

During the last part of March, after the people at this place—

That is, Maungsan, another place in Korea—had shouted for independence, 56 people were asked by the gendarmes to come to the gendarme station, which they did. When they were inside the gendarmes couped the gates were closed, gendarmes climbed up on the walls, and shot all the people down. Then they went in among them and bayoneted all who still lived. Of the 56, 53 were killed and 3 were able later to crawl out of the heap of dead.

Mr. President, I could keep reading testimony of this kind all day, but I am anxious to hurry along, and I will skip over a great deal of what I intended to read.

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Here he is describing the experience of a Korean girl who was arrested, not because she committed a crime, but because she was in the parade in March, at the time of the independence jubilee.

As we were nearing the Dok-su Palace, all of a sudden a Japanese policeman seized me from behind by my hair and I was violently thrown to the ground. He kicked me several times with his merciless foot. At this I was rendered almost unconscious. He rushed me along by the hair and I was led to the Chongno police department. At the entrance in line ahead and kicked me and struck me with their swords and struck me in the face so many times that I became almost unconscious. The cruelty was so great that at times I did not realize whether I was able to bear. My hands and legs were bleeding terribly. My body was black and blue from their blows.

I was led into a room and here again I was handled brutally, as before. They dragged me on the floor. They struck me in the face, they struck me with their swords, they dragged me to one corner of the room. At this point I must have been completely unconscious, as I do not remember what happened after that.

On recovering my senses I found myself in a room packed with young men and women. I saw some of them handled so brutally it almost broke my heart to see them beaten. After some time, we were cross-examined by a police officer, one by one. It is beyond my power to convey to another person how those cross-examinations were carried on, question and answer with my legs bound together and each they spit in my face. This with curses and invectives of the worst kind. He said, "You prostitute, you vile, pregnant girl!"

I was ordered to expose my breasts and I did so. He said, "You were from me and I was told all sorts of inhuman things, which shocked me terribly. They tied my fingers together and jerked them violently. This made me feel as if my fingers were being torn from my hand. I shut my eyes and dropped down on the floor. Thereupon the ex-dominion officers uttered a loud, angry roar and ordered me to expose my breasts more violently. He then said, "You want independence, do you? Preposterous thought! You will get independence when you are loked in jail. You are hereby by the hair. He pulled me by the ear. He then shook me and even with this, so he bent me on the ear. But he was not satisfied. He pulled me by the ear with a stick without which, if I let drop, he would strike my elbow with a stick. He made me kneel down near a window with my elbow with a stick. If I and strike me. An hour or so was passed in this manner, when I was told to go down the stairs. I found that I was completely exhausted. I could not walk; I crawled on the floor with much difficulty, with the help of one of their professional spies, who followed me. I arose and attempted to go downstairs. As I made the first step down my strength gave out and so I rolled down the whole length of the stairs. I was again unconscious.

On recovering my senses I was obliged to crawl into a room. The policeman in charge of the room was very much amused to see me prowl into the room. He laughed loudly at my misery. Then I prayed and seemed to see Jesus, and was much comforted from on high. I think the Lord for the comfort he gave me at this time.

I spent five days in all at the police station. Then I was sent to the West Gate Penitentiary. There I was stripped naked and was looked at by the men. Then I was allowed to put on my dress and was led into a room. I was sneezed at and cursed beyond my power to realize. In this room there were 16 persons who were like myself. The room was not very large, and so we were densely packed together. The toilet arrangements were placed in the room. Just like the pigs were given bells and salt to eat. While we were eating now and then some one would look in and call us all sorts of names: "You dogs!" "You pigs!" etc.

On the second day a person, called the police doctor, and several others came in and watched me stripped naked. They, too, sneezed and spat upon me. Now and then I was held by the keeper that would be tried publicly. I looked forward to that with a great deal of consolation, as I thought I would have some chance to state my case without reserve. But, alas, I was let out one day without trial and without being told the nature of my offense or, indeed, that there had been any legal offense.

Now, Mr. President, this is the story of a girl, vouched for by this organization of Christian churches, who went through all that misery and all that suffering and never was tried, and there never was a charge made against her. She was simply tortured and persecuted almost beyond the power of human endurance and then turned loose, because she was anxious for independence, because she wanted her native land to be free; and we in America are asked to put the seal of condemnation upon her prayer by the approval of this wicked and inhuman treaty that is before us!

Here is another one:

To-day, March 28, 1919, a girl, —, about 21 years of age, came to our home and told the following: "I was arrested on the street of Poryung by the 3d of March and taken to the police station. There were many others, both men and women. They asked if we smoke, if we drank, and if we were Christians. Soon all were let out, with little terms, and 1 Chuntokyo woman.

You see, they let practically everybody go except the Christians. They are the ones they are to hit, and it is the Christian religion that this treaty is going to blow the worst.

Three of the Methodist women were Bible women. They stripped all the women naked in the presence of many men. They found nothing against me except that I had been on the street and had shouted "Mansul." They beat me until the perspiration stood out all over my body. Then they said, "Oh, you are hot," and threw cold water over my naked body. My arms were pulled tight behind my back and tied. Then they beat me again until my body was covered with perspiration, and then threw cold water over me. Then, saying



I was told, they struck me with the lighted end of their cigarettes. Some were drunk with fear. My offense was very little compared with those who molested, took part in the independence, etc. Some were beaten and they were unprovoked. One day an old man and the wife of the Bible woman were taken to the night jail to him. She asked to be freed, but they compelled her to watch the dead body all night. One of the Bible women not only had her hands bound but had to sit on the floor. They took our Bibles and indeed remarks to us. All this was done by the Japanese. Though there were Korean patriots in the room they took no part in the beating or in the violence. The Japanese know the Bible and blaspheme the name of Christ, and asked us if there was not a man by the name of Sam who was put in prison. They asked us most of all us to what the foreigners pointed, and were most cruel to those who had been with the missionaries or who had taught in the mission schools. Some of the girls were so changed that they did not look like persons.

Most of these incidents, although I did not give the place, occurred in the central or southern part of Korea; but I have instances of a similar nature that have occurred in every part of Korea. I want to recall now one that occurred up in the northern part, and there is very little difference between them. The same thing happened everywhere. The same treatment of women always took place, as far as I have been able to find.

Here is a school that was destroyed:

They also beat the teacher of the day school, and smashed up things in other Christian homes. They broke the window in the church, with the hymn and stories, and took the Bibles, and the hymn books into the churchyard, where they burned them. They said such low-down things to the Christians and no right to live, and would all be run out of that region.

There has been no demonstration in this village. None of the Christians were taken part in any demonstrations for independence in other places.

There was a case where they practically did the same thing, when no demonstration was had, without any claim that they had even cried the national word, "Mansel!" without any claim that they had marched in a procession that had asked for the independence of their country. Simply because they were Korean Christians they were murdered and their churches destroyed. While this incident does not speak of it, there were a good many instances where they not only took the Bibles and burned them, and the pulpits, but they burned the church as well, and often burned it after they had compelled Korean Christians to get inside of it, and there were soldiers standing around to shoot them if they came out.

This organization says that the Kwak San Church was burned on April 25, 1919, and that the Christians were prevented from going in pill out the day, and that they did this:

The atrocious tortures of the prisoners in Tyongju are worthy of African savages and barbarians.

Throughout the country the police immediately began to arrest pastors, elders, and other church officers. Some of these have been released after weeks of imprisonment and examination. Sometimes, and other officers are being daily imprisoned, even in the case of men who look no part in the demonstrations, ranging from six months to three years of penal servitude. Of course no apology is intended for those who took part in the uprising deliberately and expecting the consequences. We are emphasizing the fact of the wholesale arrest and beating of Christians simply because they are Christians. In some places the men and women of the village were called together, all those who admitted they were Christians were maltreated or arrested and the others sent away. Waylappers met by soldiers and gendarmes are asked whether they are Christians, and beaten and abused on the admission of the fact. Korean Christians remaining in the villages are given all sorts of annoyances by local police and gendarmes. They are told that Christianity is to be exterminated, that all Christians are to be shot, that meetings are to be forbidden. It has been stated that Chunt Kyo is to be completely abolished because it is a native religion, but that Christianity, because of its foreign affiliations, will not be abolished, will be reduced by legalistic restrictions to half its present size. There is, of course, no uniformity in these annoyances, but they are all evidently part of a campaign of intimidation. That they are not generally successful is evidenced by the fact that 39 churches have been partly or wholly wrecked by soldiers; bells, furniture, Bibles, and hymn books being smashed or burned. Seven other churches have been burned to the ground. We have no record of churches of other missions involved except as noted below.

The effect of this treatment varies in different localities. In some places worship is entirely suspended, church officers not under arrest are in hiding, and the congregations are scattered. In some places church meetings have been forbidden; in others the services are continued, but with reduced attendance and with police detectives and spies present; in still others the disturbances have had no effect on the congregational gatherings, and many new inquirers are present attracted possibly by the reputation for patriotism which Christians have acquired. It may be said that the local officials are always ready with some absurd explanation of the destruction of churches, properly such as that the Christians burn their own churches to show their abandonment of Christianity or that non-Christian burn them in hostility to Christians.

Since the breaking up of additional troops from Japan, villages have grown incredibly scarce. These troops were brought in with the avowed purpose of "using severe measures," and interpreted in the light of facts this means a campaign of fire and sword and devastation; the burning of whole villages accompanied in some instances with the massacre of inhabitants in the most approved style of Hun and Turk.

In all instances the hostility of the soldiers and gendarmes and police is directed against Christian Christians. Christians in the most devastated region have been told that the same thing would happen to them, and over large areas the people are fleeing out in the hills without shelter or food, because they dare not stay in the villages, which may be burned over their heads at midnight and the inhabitants massacred.

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In one village the Christians were ordered to tear down the church building and told that unless they signed an agreement not to be Christians they would be arrested as insurgents. Profusion of Christianity is regarded as equivalent to confession of revolutionary purpose.

In parts of the country where the reign of terror is being maintained people dare not walk from one village to another for fear of being shot, and the men dare not work in the fields. Brightfulness of another kind is employed. In many of the villages are placed up in the air, and then sent away into another day, when the process is repeated. Even though not actually shot, on these occasions the people have the experience of massacre and devastation before their eyes and never know when the threat will be carried into effect. And always the aim is directed against the Christians.

We can not go into further details in this report. The accompanying documents may be consulted if it can not be obtained that a persistent campaign is being carried on against Christianity under the plea of suppressing revolt.

Whipping, beating old men and little children, breaking up meetings by armed officers and men, wholesale arrests, brutal treatment of those under arrest, threats and intimidation and massacre are all being employed to break the spirit of Christians and to prevent the spread of Christianity. The accompanying documents are supported by photographs, signed statements, and narratives on file.

Now, I want to read something from one of the letters they have here as exhibits, and which this organization vouches for:

The Japanese is a nation do not like Christianity—it is too democratic.

Oh, Japan is cruel! Even the best Japanese Christians, of course, back their Empire. I know Japan now. Nationally aggressive, obnoxious to our interests, and a Christian if you will suit her, but if the vilest methods of Machiavelli are required they are employed, and all is covered with a smiling lie. I know her, but it took me two years.

Here is a letter from one of the missionaries, from which I quote:

That the Christian Church is right in the midst of the movement no one will deny. The fact that a very large number of our most influential pastors, elders, students, and prominent Christians are in prison now is clear proof that they have been making their influence felt. It is evident that the Christians are the only ones sufficiently to touch with the international situation to realize that the principles of the self-determination of small nations could be applied in their case in this strategic time. The idea that appeal and protest and noise are as powerful as gains would never have swept the country if the Christians were not what they are. The Christians are the only ones who have not been intimidated to the extermination of all hope. Our Christians have felt that our presence was an influence which would compel justice.

Their mind is searched and seized at any small pretense. Commercial enterprise is flourishing, but under such conditions as to render Koreans hopeless the commercial success of the Japanese overlords. Competition on our side seems impossible. Public schools are very few. They have changed textbooks so that Korean children are taught history which lauds Japan and ignores the ancient glories of Korea. Parents compel their sons if they complain that they are compelled to send their children to Japanese schools to learn in a hated language things that they hold to be lies. Christian and non-Christian schools have been crushed and the Bible ordered out of mission schools even. Teachers are fired with staff but has been collected and evaded by the Government till one wonders that mankind could so desert no effort. How can any intelligent human being so garble facts in their papers while admitting that they do so at the order of the powers that be? New roads are good, but the Koreans, who have built them without proper remuneration at the point of a sword in great gangs of forced labor, do not appreciate them. Koreans justly feel outraged that Japan limits their right to have good schools of higher than high school grade, and then refuse to let their best sons go abroad to get an education, except a limited number who are kept under Japanese tutelage in Tokyo. Japanese salaries for men in the same work throughout the whole Government system are twice what Koreans get. And yet it is the Koreans who pay the taxes. The progress is fine and the ship rides high on the wave, but it has become unbearable to the galley slaves in the hold.

Now, Mr. President, I will read a little further from this report of these charges:

Look at the administration from whatever point you will, the aim of the Japanese to make Korea a preserve for Japanese officials and exploit her for the benefit of Japan and Japanese colonialists stands out as clear as day. Visit the large harbors and you will find that the land adjoining the docks is monopolized by the Japanese and the Korean foreign building rights are held by the Japanese section. The Crown lands that have been held in perpetual lease by generations of Korean farmers have been sold by the Government almost exclusively to Japanese soldiers. By this means the Japanese immigrants are being increased every year by year. The banking system of the peninsula has been greatly extended and improved and is increasingly proving a boon to the natives, except in the case of the money market, which, with the exception of the Kwan Bank, all the managers and shareholders of the stores are Japanese. It is this wholesale monopolizing of the Korean youth that engenders the dissatisfaction which has recently shown itself. This feeling is shared by a people who are so strongly urging their policy of "No race discrimination," is to say the least, an aspersion on Japanese equality. Discrimination runs through their whole imperial policy, is applied in their private business enterprises, and is perpetuated by their school system. For not only are Japanese and Korean children separated in their schools, but the standard of education is higher for the Japanese than it is for the Korean.

Mr. President, further on this report shows that one of the sources of revenue the Japanese get out of Korea is the licensing of wholesale prostitution and the sale of opium and other





in Korean religion, a sort of Sermon-on-the-Mount affair, whose creed begins with the fantastic proposition—

Who walks on God  
Will wield God's might.

No nonpagan eye but that of the Recording Angel has ever seen that decree.

You can infer, however, with scientific accuracy, from the acts of Japanese soldiers and police, the orders of their Government, more exactly than you can infer from the movement of a man's hand the action of his brain.

From those actions we know that the Japanese Government had directed that the Korean people must be taught by terror that it pays to be a Buddhist, and that it is to inform a Christian or to follow the gentle Korean religion or to have dealings with American missionaries.

The American missionaries had held utterly aloof from politics, but Christianity embarrassed the Japanese Government, because it gave the Koreans an outlook from slavery, a window on the world. You can not be in the home of even an intensely neutral and cautious American missionary without stumbling on incendiary books like Uncle Tom's Cabin, Milton's, or John Bunyan's.

Religious freedom in Korea is guaranteed by solemn treaties, but Tokyo thinks it no longer necessary to wear any pretense about the sanctity of treaties or to make broad any religious.

Tokyo found its opportunity to get rid of these treasonable religions in the Korean declaration of independence of March 1. Never was so calm a declaration so skillfully so carefully and so completely without a foreknowledge of missionary, priest, or police, all the people of Korea came forth on one day and peacefully declared themselves independent. Their sole object was to inform the peace conference of Paris that 17,000,000 of Koreans desired to be free (p. 22).

In this outpouring of unarmed multitudes who shouted "Mansu!" meaning "Hurray!" there was a natural preeminence of people of shouting. As a result of these unaided multitudes the question belonged to the two doomed religions, this gave the pagan persecutors their chance.

The Government deemed to strike terror forever into these Korean Christians, so that never again would they lift their necks from under the lash and cry out to mankind. They were to be taught that it does not pay to be mixed in the remotest way with Christians or Americans.

Some of the declarants as were not shot down at once had gone peacefully home to wait for Mr. Wilson's justice, now, they thought, thoroughly advised and aroused, they went spies into the gendarmerie and police, and dragged the Christians away to torment, shame, and death.

In six weeks Korea was quiet with the stillness of death. Every Korean had learned that if he breathed a word about Americans or Mr. Wilson or freedom, he was to be classed with Christians and meet a Christian's doom.

The Christians were swept away like torn paper before a hurricane. We are told of 10,000 arrested and 4,000 killed in the Japanese fury.

Not till the graves give up their dead will the numbers be known exactly. Those figures are probably low. The people of Korea are one-sixth of those of the United States. It is doubtful whether even Japanese efficiency can strike utter terror into so great a population without killing at least 1 in every 2,000 and arresting six times as many. Some Japanese Torquemadas may offer to deny these figures. I will not argue with a murderer as to the number of his victims unless he permits me at least to inspect the cellar where he hides their skeletons. Will you, Prime Minister of Japan, have an impartial commission to report, from sifted testimony, exact statistics as to how many women have been dishonored, how many maidens put to shame? And what can ministers tell us of the torments of Christians slowly down to death in heated jails? Have the Japanese kept record with algometers and registered the sum total of their torments?

When Torquemada ruled in Spain, what English Protestants would give statistics of his cruelties. When the Waldenses were in the stake and the rack, centuries bid to pass before the ledgers of the Inquisition were open to the historian. I offer only a few examples of the different kinds of torture and massacre. You may infer the rest from the dumb terror that now bids all Korea atoll Korean Christians.

In this persecution the resourceful Japanese use many different tortures for the body, and in addition, a torture for the mind that is a sullen twentieth-century novelty in religious persecution.

"A Korean woman," writes a missionary, "would rather die than expose her naked body in ways not conformable to local custom. But it seems to be the common delight of official depravity just now to humiliate our Christian women by stripping them and beating them while naked." (P. 104.)

Innocent Japanese! Some Korean Christian might dare for himself sword or fire or Danien's bed of steel; but let him think twice of his wife and daughters put to open shame.

The ordinary slaveholds used to be inclined to encourage modesty among his helots as increasing their market value; but the Japanese, in the systematic degradation of his new slaves, finds a profit in breaking down the personal dignity of wives and daughters. No chief of police would let a husband of his own accord to adopt such a system of organized indecency. It was obviously thought out and directed by the controlling brain at Tokyo.

A government that resorts to torture is a government of devils, and if even our time. But this Japanese Government pins carefully the violation of sanctities that lie at the base of civilized society. I remember the angry, modern government that has deliberately schemed to degrade the unhappy women who are its subjects. This is an unparalleled fecklessness in minds that can thus systematically befoul the purity and modesty of young girls. We might make league and alliance with an infidel man, but not him in a council to rule over us; but we have some pride in our manhood, some reverence for womanhood, and we will not enter into covenant with a Suidet.

Of those that were arrested, be they 40,000 or 4,000, or more or fewer, how can we sleep at night when we remember that every pang they suffered earned pleasure, profit, or reward for their tormentors? Of those that died, be they 0,000 or 500, or more or fewer, how many died an easy death? Those that died quietly were the lucky.

Japanese methods are precise and thorough. Christianity in Japan was stamped out utterly in the seventeenth century. Then, if a Christian was in a city house, from four houses to the right of that house and from four houses to the left every man, woman, and child was taken and died the death. Doubt not that to uprooting Korean Christianity in this, the Japanese use a similar perfection of method.

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In the recent proofing machinery, of course, was sometimes used. One man was squeezed in an upright press. Then a cord was tied freely about one finger, and he was bolstered till his toes barely touched the floor. His two crimes were cheating in a procession and receiving a letter from a friend in America and withholding it. (p. 43.)

In his case the Japanese applied an unnecessarily spectacular torture, so as to put another stumbling block in John Hay's open door by advertising to Koreans and Chinese that it is not luck to receive letters from America.

The best modern tortures need no cumbersome machinery. The grosser complexities so fashionable in medieval Europe were meant to save people from torture by frightening them beforehand.

The Japanese held wounded men in prison two days without water. Think about that quietly. They took out of our missionary hospitals men with gunshot wounds and dragged them away to the horrors of the question (p. 44).

Beating is a weak word for a strong torment. Beating can easily be made the seventh hell of agony. With a club discreetly used, a Japanese can break the stoutest back; he can in a few minutes drive the strongest to scream and beg for death. He can do the same thing with a stick of copra.

"Beating and torture," writes a missionary, "are the cardinal principles of Japanese police methods in Korea."

It is usual for the arrested man to be cuffed and kicked by several policemen (p. 16).

I offer no schedule of cruelties, but I may tell the story of a dozen or more, and you then know the story of 10,000.

1. The present woman (p. 55). No machinery is needed to torture a pregnant woman. This woman had been a mission teacher, "very bright and intelligent." She was two months advanced in pregnancy. She had gone to the house of one Pyo to comfort her mother, who was distressed because her young daughter had been carried off by the Japanese police. "As she came out of the house several police and soldiers came into the yard. They knew she was pregnant, and they had been ordered to beat her many times. She told her to come with them. As she stood in front of the police station, a policeman kicked her hard from behind, and she fell forward into a man. She lay on the ground, stunned on the floor, a policeman put his foot on her head. Then he raised her up and struck her many times over the head and face." He tore off her clothes, "meanwhile continually kicking and striking her. He also beat her with a heavy stick and with a piddle. He tore off her underclothes that had been pinned to her chest and beat her, accusing her of selling the minds of the Korean children against Japan, and said that he intended to beat her to death."

She tried to cover her face with her hands, but they were torn away from her. She tried to sit down, but was forced to rise by constant kicking and beating with a stick. She tried to turn away from the many men in the room, but was constantly forced to turn again so as to face the men. She tried to protect herself with her hands and arms, and one man twisted her arms behind her back and held them there while the beating and kicking continued. All parts of her body were beaten. She became benumbed and was losing consciousness of pain. Her face swelled, and her body became discolored.

2. The Bible woman of the widow Chung, an attendant of the Bible Institute (p. 54). She is 31. She was taken into the office, and a policeman tore off her underclothes, and she protested. For this "they struck her in the face" till she was black and blue. She was beaten systematically on the arms and legs with a piddle. The beating continued for some time. The police then stopped the beating and sat down to drink tea and eat Japanese cakes, meanwhile making fun of the woman sitting there naked. There were many men in the room. Nor was she the only woman there. The beaten mission-teacher woman was lying naked at the side of the room, while the tormentors rested and laughed, ate and drank.

3. The story of the naked Methodist women (p. 50). Fifteen women, 12 of them Methodists and 2 of them Presbyterians, were held at the Pycnyang police station. One of them, a girl of 21, tells the story: "They stripped all the women naked in the presence of many men. They found nothing against me except that I had been on the street and had shouted 'Mansu.' They beat me. My arms were pulled tight behind my back and tied. They struck me with the lighted end of their cigarettes. Some were stuck with hot irons. My offense was very little compared with those who made flags.

Some were beaten until they were unconscious. One young woman was just at the time of her monthly sickness. She resisted having her clothes taken off. They tore off her clothing and beat her all the harder. After four days we were taken to the prison. Here we were packed in a room with men and women. One day an old man was beaten until he died. One of the Bible women was right next to him. She asked to be moved away from the corpse, but was denied. They took us away and would not allow us to talk or pray. The jailers blasphemed the name of Christ, and asked 'If there was not a man by the name of Saul who was put to prison.' They asked, most of all, as to what the foreigners had said, and were most vile and cruel to those who had been with the missionaries or who had taught in the mission schools. Some of the girls were so changed that they did not look like persons."

4. The story of a young girl (p. 47). "Near the Dok Su Palace a Japanese policeman seized me from behind by my hair and I was thrown to the ground hard." "He kicked me several times." "At the entrance of the 'Change' police office 20 or more Japanese policemen who stood in line snatched me and kicked me and struck me with their swords and struck me in the face many times. I became almost unconscious. My hands and legs were bleeding."

I was led into a room, and here they dragged me on the floor. They struck me in the face. They struck me with their swords. They hung me to one corner of the room. On coming to my senses I found myself in a room packed with young men and women. I saw some of them handed so brutally it almost broke my heart to see them beaten."

After some time "we were examined by a police officer one by one. I was made to kneel with my feet under my legs and my hands and my back was accompanied by 'blows in the face.'" "I was ordered to expose my breasts." "They tied my fingers together and jerked them violently. This made me feel as if my fingers were being torn from my hand."

"After I made the girls to go to the cells. As I made the first step down my strength gave out, and so I rolled down the whole length of the stairs. I was obliged to crawl into a room. The policeman in charge was very much amused to see me crawling into the room. He laughed loudly. Then I prayed and seemed to see Jesus and was much comforted from our help. I spent five days in all at the police station. Then I was sent to the West Gate penitentiary."

"There I was stripped naked and was looked at by the men."  
 5. The torturing of one Kim (p. 31). Kim, a young man of promise, a member of the Third City Church of Taikoo, was heard by a friend in another cell "to cry out a number of times at the pain of the punishment inflicted on him in the jail." He was frequently beaten on the head with the key of the cell. After his release he suffered terrible pain in his head. "It seemed as if all one side of his head was gone." He died in 10 days.

"The night he died he was protesting in his delirium that he was innocent and that his punishment was too severe. The doctor who attended him states that he died from about 12 cuts to the head. The neck and the base of the skull were darkly discolored."

6. Chopping a Christian (p. 34). "A young man was peacefully going home (he had, it is true, been shouting 'Minax'), and was walking along a small street" when a policeman, "from behind threw him down and drew his sword and hacked at him." His skull was cut through so that the brain showed. This was done by three sword cuts in the same place. The photograph showed 11 sword cuts. During the next day his little cousin, a mission-school girl, who was greatly attached to him, "stood watch over his body."

7. The elder's wife (p. 34). On March 24 "soldiers looking for one of the elders" of a certain church "took his wife, a bright-looking woman of about 30." "They stripped her of all her clothing and beat her without mercy" to make her tell where her husband was.

8. Official advice to Christians. One missionary statement runs as follows:

"Wholesale arrest and beating of Christians simply because they are Christians."

"In some places the men and women of the village were called together. All those who admitted they were Christians were maltreated or arrested and sent away. Wayfarers met by soldiers and gendarmes are asked whether they are Christians and beaten and abused on the admission of the fact. Korean Christians surviving "are given all sorts of announcements by local police and gendarmes. They are told that Christianity is to be exterminated, that all Christians are to be shot, that meetings are to be forbidden."

"Throughout the country the police immediately began to arrest pastors, elders, and other church officials."

A Japanese vice governor (the real executive of his Province) "in a public meeting advised people to have nothing to do with Christianity. Police officials are urging the same thing everywhere" (p. 83).

"Presbyterian and Methodist organizations are both obnoxious to the Government."

9. Seized on the cross (p. 67). Four young theological students who had taken to the cross in this way about 12 Christian men and about 25 of the Korean religion. As soon as the men had "been gathered together, the soldiers opened fire upon them through the open windows, after having surrounded the building. To complete their work, the surviving women of the village told the missionaries, the soldiers entered the building and bayoneted all the men whom the bullets had not killed, while two women who had approached the building to learn the fate of their husbands were bayoneted and their bodies thrown among those of the men. Then kerosene was poured upon the dead and the bodies and the church building consumed by fire."

A missionary who saw the place the next day makes these notes: "Heaps of smoking ashes. Groups of women, children, and old men sitting on the hillside watching the ruins in dumb despair. Corpses horribly burned lying just outside of a building, which we learned later had been the church. This body was photographed where it lay, questioned 'a village,' but fear and shock had numbed him. He held his head in his hand and said that everything he had and all the results of years of hard work had gone."

The missionary said, "How is it you are alive?" and he answered, "I am not a Christian."

These Christians were Methodists. "These people had lost everything, even their seeds for the coming year. Another man said that "his house had not been set fire because he was not a Christian." The soldiers seem to have belonged to the Seventy-eighth Regiment. The missionary says that at Cheamni "the odor of burnt flesh" about "the church was sickening."

One of the men who accompanied the British consul to this place says:

"Whenever we started to talk to the natives," the "policemen would suunter up and the Koreans would freeze up." "The number of Christian men killed is 12, whose names were secured, in addition to which 2 women who went to find out what was happening to their husbands were killed, one a woman over 40 and the other 19. These may have been the bodies we saw outside the church."

Cheamni is a type of one class of burnings and massacres. In that one district 15 towns were burned.

11. A night massacre (p. 80). A type of another kind of official burning is Soo Chou, when the people were awakened by finding their houses on fire. As soon as they ran out they were struck with swords or bayonets or shot. A church and 30 houses were burned.

12. Another type of massacre (p. 33). Of massacres we find another type, exemplified in the case of the 66 men who were summoned to the police station, locked in the police yard, and shot down by the police from the top of the wall.

"The Koreans had heard, as a voice from heaven, the inspiring declarations of our President. It was their plan to march, arms in hand, armed, and cheer for independence and their native land and to submit to any cruelty. Their whole aim was to tell the outer world of their woe. The outer world finds it profitable to be deaf to their cry, and hurried to put its ubiquitous neck under the conqueror's foot, and bids him to accept 30,000,000 new slaves and pass on to fresh conquests. Resolved to use no violence, the Koreans kept themselves under firm control to a surprising degree. That was to come even where the women were carried out from a police station, and the crowd of 500 that had gathered to protest burst into sobs at the horror of their condition. That was the station where the police officer explained that, although it was not necessary to strip men or old women, girls and

young women had to be stripped naked in the search for seditious papers (p. 59).

13. The story of a brave young man (p. 161). One young man, seeing the state that he was engaged to in the hands of the police, went to her rescue. How many of us would have been that day dead? Between him and that helpless girl stood all the armies of the league of nations. What do you suppose was done to that young man in the dungeons where he lay for some time last year?

14. The story of a man's mother (p. 34). "The mother of one of the wounded men told a policeman that if her son died 'she would meet and bury the policeman went to her house and again stabbed her son, who was lying on the floor wounded."

15. Respect for gray hairs (p. 321). At Sona U an old man went to the governor's station to protest against the atrocities. In the street reverence is paid to gray hairs, and old men are respected, where others fear to tread. "This man the gendarmes shot dead. His wife came in and, finding the body, set down a wailing, as is the custom of Koreans. She was told to keep still, and, not doing so, she also was killed." The daughter who came to seek her aged parents was spared, being merely slashed with a sword.

This persecution throws light on the part which Japan will take in the league of nations.

The governor general of Korea is close to the heads of the Japanese Staff and in the closest confidence of the court. What he says and what he does is of the highest importance.

The great Ito was resident in Korea. The powerful Tranchi was governor general before he became prime minister, preceding Hara, now premier of the cabinet.

We may expect Hasegawa in a short time to rule over us as Japan's representative in the council of the big five.

This governor general made a proclamation reminding the Koreans, with a view to the coming year, that they should be good and obedient in any quarter, that Japan is "one of the principal factors in the league of nations." He exhorted Koreans "to participate in the great work of humanity and righteousness of Japan" as one of the leading powers of the world" (p. 109).

Lovers of the league of nations, which this governor general deprecates so accurately, will be pleased to know what is done in this governor general's house.

Pak Tun Nak, aged 25, met with all the other people of this village at the end of March, and without violence paraded the village, calling "Minax" and telling the people to go home. The old man said that that day there was no trouble. Five days later gendarmes went from house to house arresting people. Pak Tun Nak and many others were taken to the governor general's and Hugel. He received 30 strokes at 12 o'clock and 30 at 2 o'clock. He was taken to the missionary hospital (p. 41).

A government schoolgirl says: "On March 1, at 2, we went to the French consulate and the American consulate and shouted 'Minax.' We pressed forward to the governor general's, and there the kotung kuan (high official) 'came out with his sword, beating all in his way. He struck me with his sword on the back, making a wound 3 inches long. The force of the blow threw me down, after which he stamped on my head with his foot'" (p. 82).

Poor little lamb! Shouting her cry for freedom before France and England and before the august governor general who stands for the might of the league of nations!

A peculiar gravity attends the Korean terrorizing. It has a two-fold effect. It is to terrify the Koreans into silence. It is also to terrify Japan's new Chinese subjects into silence. When Japan moves in China, she wishes to hear no protest and to be bothered with no Christians. The prudent Chinese study the reports on Korea, and will hasten to avoid being mixed up in any way with Christian and Americans. The prestige of Christianity and of America is gone, and Hara is content.

One would suppose that at the first offense the nearest missionary would go to the polished governor general and through him and the polished Vicount Uchida cable all the facts to New York and Paris. Nobody dares to mail even sealed letters from Korea about these crimes. Japan controlled the mails and telegraphs. America, therefore, could hear nothing of these atrocities. America usually waits for such news from Asia as Japan thinks wholesome for her weak mind. The polite conference was sitting, and we in our homes were invoking divine light and guidance for its counsel.

The facts about Korea were essential to aid our President in deciding whether he should award the 30,000,000 of Shantung to the cruel taskmasters that hold the whip over the 17,000,000 of Korea. If we had made any promise, it would be void through the concealment of these material facts about the policy and conduct of the men to whom we awarded Shantung.

A missionary came to New York, a messenger, as if we were back in the days of Erasmus. Messengers, with documents hidden about their clothes, made their way out of Korea.

In a famous painting, The Missionary's Story, a shabby priest tries to tell an absent-minded cardinal what the pagan woe has done to the lambs of his flock. I fear that some of the officers of the great mission boards were alarmed when they heard this Korean missionary's story. They might have said, "It is not our business to be troubled with the lambs. Who will the smell of burning Christian flesh in his nostrils, could vote for Gov. Gen. Hasegawa and his league of nations?"

The Commission on Relations with the Orient, which operates as a brake on the mission boards, has consistently followed the policy, in which it has been skillfully seconded by the press, of keeping everything quiet and keeping everybody cool.

There are indications that some of the hierarchy of our Protestant churches have been misled by Japanese diplomatists into believing that everything should be hushed up that may diminish the popular demand for a league of nations and for a permanent alliance between our Government and that of Japan.

On April 16, 1919, the mission boards called a meeting of that commission of the sequelipodal name.

To two such meetings important Japanese were invited: "Uremit and full cabinetmen" were promptly sent to Japan by some of these "Japanese friends."

The commission sought by these "quiet and friendly methods" to exert influence. It is to be hoped it only fair and just to take up the matter first with the Japanese, "before giving to the daily press the rapidly accumulating matter from Korea."

Under pressure from anxious, inquiring Christians, that commission scrambled together such papers as they could no longer withhold and printed them in the little brown pamphlet of 125 pages referred to in the preface, entitled "The Korean Situation."

That pamphlet begins by saying that "many exaggerations have been circulated" and says that "there good ground for belief that even





there were cruelly put to death. \* \* \* I have learned since that Urgan has been dead many a day."

John Husman wrote 244 years ago. He thought, in his innocence, that pagan persecution of Christianity was at an end.

I can imagine Uchida and Uura and Hasegawa and Teramichi smiling at this in the library of the Noblemen's Club.

"Old Japan is dead, in his," says Teramichi. "We'll show them whether old Urgan is dead or not."

The Japanese Government invites us to enter into a permanent league in the face of George Washington's advice. In that league the foremost, most ambitious, and most powerful of its controlling members will be a heathen nation, drunk with ambition.

The world was backward enough in 1677, but even then we thought we were beyond pagan persecution. Now the pagans begin again, and we are their obedient acolytes and the familiar of their torture chambers, and we hurry to give them fresh victims.

It is to believe that the powerful prebys of the Missionary Cold-Storage Commission say: "Hush, let us be friendly with Old Japan. Let us act so that he may realize reforms."

I have no prejudice against paganism. I love many pagan temples. Some of the religions of Japan are better than some of the religions that I see about me here. But let us use no foot with torturers. Let us hear of no policy of "cordially and friendship" with any man in Asia that crucifies a Christian.

The jails and tortures of this persecution came to us here through secret messengers. The telegraph and the wireless were closed by our own associates against the sending of these messengers; and then the Government of Japan sends us word that we must not protest or publish. Yes, they threaten us. They say: "For a long time we have been planning reforms, but if you do not shut your mouths we will stop the reforms."

And this is the Government that is to be one of the "big five" who in the league are to dominate our own sublime free Nation.

May my life cease and my hand wither before I consent by any vote or voice, public or private, to any such Japanese dominion.

Mr. NORRIS. The writer of this article is Mr. Newel Martin, of Milford, Conn. Mr. Martin was born in China. His father, Rev. W. A. P. Murfin, was president of the Chinese Imperial University and probably the most esteemed and distinguished American resident in China.

Mr. President, no man can read the record, no man can read the evidence, and not reach the conclusion that the signing of this treaty unamended means the driving of the Christian religion out of Asia. It is piled up so high that no disinterested student of the subject can reach any other conclusion.

There is one of the great churches of our country that has a rule which requires every one of its pastors once every year to preach a sermon on the activities of the missionaries in heathen lands and to take up a subscription on that occasion. He can preach as many other sermons as he sees fit, but he is required, under the rules of that great church, to preach at least one in behalf of the missionaries.

If we approve this treaty, the church can revoke that rule. If we approve this treaty unamended, we will not need to pass the hat for the missionaries in Asia or to have anybody pray to extend the work of those Christians there.

Under articles 10 and 11 of the league of nations it will be the duty of those preachers, instead of preaching for the missionaries of Christ and praying for them, to raise their eyes to heaven and pray, "We thank Thee, O God, for the rule of the Japanese, for the Government of the great Mikado. Give strength, we pray Thee, to the arms of his slaves and soldiers as they strike thy dagger in the hearts of Christians, and as they wash their heathen lands in Christian blood give them new courage, O God, to go forth and destroy Christian churches, murder Christian missionaries, ravish Christian women, strafe Christian children. Let them go on, O Father, until the teachings of Thy Son, the lowly Nazarene, shall be unknown of man, until all the world shall be under the control of this great heathen nation, Christianity destroyed, and paganism established; and we will ascribe to the great Mikado and his heathen gods all the honor, all the glory, forever and ever. Amen."

That, Mr. President, will be the prayer that our preachers will have to pray. I can not conceive how anyone with a love of Christianity in his soul can ask the Senate to stah the Christian religion to the heart, to destroy it in Asia, and to lift up in its place the reign of heathen paganism.

Mr. President, I am not a member of any church; I am not a member of any religious organization, but my hand shall wither and my lips shall be sealed in eternal silence before I will ever give my official approval to any act that will stamp out the religion of Jesus Christ and establish paganism in its stead. I hope that we can meet every question that comes before us and decide it on the proposition of whether it is right or wrong. If it is right, then let us approve it. If it is wrong, let us turn it down; and let us bury the contrage to do it regardless of what the consequences may be.

I hope that I may be given the humble privilege of being chucked as one of the followers of the religion proclaimed by Abou Ben Adhem. Old Ben Adhem was awakened in the night by an angel. The angel was writing in a book. Ben Adhem asked him what he was doing, and the angel said, "I am writing the names of those who love the Lord." Ben Adhem asked, "Is my name written there?" and the angel said, "No." Then Ben

Adhem said, "I pray you write my name as my who loves his fellow man." The angel wrote and vanished and the next night Ben Adhem was awakened again from his slumber. The same angel appeared and he bore in his hand a scroll, upon which was written in letters of flaming fire the names of those who loved the Lord, and, behold, Ben Adhem's name led all the rest.

Mr. President, we must not take this step against what has been the civilizing influence and the advancement of our race from the beginning of the Christian instrument that strikes the worst dagger into the heart not only of Christianity but of civilization—we must not; we can not. We must not forget now that we fought this war not to enslave nations but to free them. Let us remember that we went forth before the people and that on every rostrum and on every stump we said we were fighting for a world democracy; we were going to abolish severe treaties; we were going to establish self-determination; we were going to advance civilization. Here we come now to a stop, Mr. President, that if we take it will put the clock of civilization back a thousand years. We can not kill the spirit of freedom or religious liberty, even if we say in our might and in our power that we will, because under God's law paganism in the end must go down. The Christian religion will live, it will thrive, and the world will go forward. This treaty, unamended, will bolt it back, will retard progress. It is a crime against humanity a dishonor to our Nation. In the name of every American boy who breathed out his life's blood in fertilizing the soil of France I ask that this amendment to the treaty be made, and if the treaty is unamended that it be condemned out of honor to the memory of the men who have given their lives for a cause that we have all said was the cause of freedom, of liberty, of Christianity, and of an advancing civilization.

INJUSTICE TO KOREA.

Mr. FRANCE. Mr. President, we can not sign this treaty without an utter disregard of our moral and treaty obligations to the Korean people. Article 1 of our treaty with Korea, of May 22, 1882, provides:

If other powers deal unjustly or oppressively with either Government, the other will exert their good offices, on being informed of the case, to bring about an amicable arrangement, thus showing their friendly feelings.

At the time when Japan was making the first move toward depriving Korea of her independence, when she was unthinkingly dealing unjustly and oppressively with Korea, the Emperor of Korea did appeal to the United States for assistance, but the good offices of the United States, pledged under the treaty, were not exerted. In accordance with the treaty provisions, in Korea's behalf, as the communication from Horace M. Allen, then American minister to Korea, to the Secretary of State of the United States, herewith submitted, will indicate:

LEGATION OF THE UNITED STATES OF AMERICA, Seoul, Korea, April 14, 1901.

SIR: \* \* \* All these matters (diplomatic pressure in regard to various concessions) are naturally of serious concern to the Korean Emperor. He falls back in his extremity upon his old friendship with America. It is my endeavor to soothe him all I can, at the same time pointing out to him how the course of his Government during the past few years could not well lead to any other result than something like the alliance of February 23. I have not encouraged him to send a high official as minister to Washington in order to invoke the good offices of the United States, as it seems to me that that would only be an embarrassment.

At the same time I may as well inform you that the Emperor confidently expects that America will do something for him at the close of this war, or when opportunity offers, to retain for him as much of his independence as is possible. He is inclined to give a very free and favorable transition to article 1 of our treaty of Friendship of 1882. I trust to be able to prevent a direct invasion of this treaty, however, though I am obliged to assure His Majesty that the condition of Korea is borne in mind by the United States Government, who will use their good offices when occasion occurs.

I have the honor to be, sir, your obedient servant.

HORACE M. ALLEN.

At the beginning of the war between Japan and Russia, Japan stated that she had entered upon the war to preserve the political independence and territorial integrity of Korea, and article 3 of her treaty with Korea, Feb. 23, 1904, but—

The Imperial Government of Japan definitely guarantee the independence and territorial integrity of the Korean Empire \* \* \*

But on November 17, 1905, another treaty was forced by Japan, at the point of the sword, upon Korea, which placed in the hands of the Japanese Government the control and direction of the foreign affairs of Korea, practically depriving her of independence. On July 24, 1907, all administrative measures were made subject to the Japanese resident general, and on August 22, 1910, Korea was formally annexed by Japan, and more than 17,000,000 people of Chosun, the beautiful "Land of the Morning Calm," a people with an illustrious history of



independence dating back to the distant centuries, became the subjects of an alien power, which since that time has not ceased to exploit and oppress them, while America, keeping silence, in violation of her treaty obligation to tender her good offices in such a case, is now expected by the ratification of this treaty to guarantee, respect, and preserve the territorial integrity of Japan, and thus to rivet for all time the shackles upon the proud, noble, and liberty-loving people who appealed to us in vain in their hour of need. I shall not attempt to recount the long story of the cruel wrongs inflicted upon this helpless people, of oppression, insult, violence, outrage, suppression of free speech, arrest and torture of Christian leaders and teachers, the suppression of learning, the indignities to Korean women, the marching of modest Christian girls naked through the streets, the iniquitous spy system, the fusillade to American missionaries, and the murder and crucifixion of Christian Korean men, since reports containing most of these facts have already been printed in the CONGRESSIONAL RECORD. The story of Korea's subjugation and oppression constitutes one of the most tragic and moving chapters in all the history of the ancient Orient. The Korean appeal can scarcely be disregarded as we consider this treaty which would forge forever

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the chains of bondage upon her. I quote from this appeal, adopted by the Korean congress, held on April 14, 1919, at Philadelphia:

For 4,000 years our country enjoyed an absolute autonomy. We have our own history, our own language, our own literature, and our own civilization. We have made treaties with the leading nations of the world; all of them recognized our independence, including Japan.

In 1904, at the beginning of the Russo-Japanese War, Japan made a treaty of alliance with Korea guaranteeing territorial integrity and political independence of Korea to cooperate in the war against Russia. Korea was opened to Japan for military purposes and Korea assisted Japan in many ways. After the war was over Japan discarded the treaty of alliance as a "scrap of paper" and annexed Korea as a conquered territory. Ever since she has been ruling Korea with the autocratic militarism whose prototype has been well illustrated by Germany in Belgium and northern France.

The Korean people patiently suffered under the iron heel of Japan for the last decade or more, but now they have reached the point where they are no longer able to endure it. . . .

We appeal to you for support and sympathy because we know you love justice; you also fought for liberty and democracy, and you stand for Christianity and humanity. Our cause is a just one before the laws of God and man. Our aim is freedom from militaristic autocracy; our object is democracy for Asia; our hope is universal Christianity. Therefore we feel that our appeal merits your consideration.

You have already championed the cause of the oppressed and held out your helping hand to the weak of the earth's races. Your Nation is the hope of mankind, so we come to you.

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SEPTEMBER, 1920

Vol. II., No. 7

## THE BALANCE OF DEBIT AND CREDIT IN THE FAR EAST

By FRED A. DOLPH

The writer accounts himself an expert, from force of experience, in the psychology surrounding debtors and creditors and their relations with Financiers, called Bankers and Brokers by the humble and lowly. At least fifteen years of my life was spent in obtaining loans and credit for utilities, albeit must be admitted that the greater part of the time was consumed with "attempts." At one time or another I probably have visited the office of every Financier of consequence in America and England, and if necessary could describe their offices, particularly their outer offices, with great detail, down to the last calendar and desk pad.

My success or failure always turned on whether the project met, or failed to meet, the requirements of three or four fundamental rules, that the Financier always applied as his "first principles," until I have come to believe that the whole world of finance and credit is controlled by a few set rules that experience has found to be infallible.

So, from the constant ringing in my ears of these "first principles" for fifteen years, it is natural that I should apply those principles to the solution of questions in the Far East. After all, in the final analysis, the situation is financial, and if these ordinary, fundamental rules, that have always unerringly controlled business and financial affairs, still hold true, the solution is inevitable and certain.

The financial phase of the question is easily understood and the information is accessible. Patience and industry only are needed to assemble the facts; and, when assembled, the every-day business man is just as good a judge of what must happen as the wisest statesman, or the wildest diplomat.

It is conceded that the disturbing element in the Far East is Japan; whether for good or for bad, need not be decided, or even questioned, until after we ascertain just what Japan's own status is. In fact, whether it is for good or bad, will be determined in the process.

### I.

In ordinary affairs, the Banker asks the Wholesaler applying for a loan, and the credit man for the wholesale house asks the retailer applying for a line of credit; what business, if any, he is engaged in, outside of his regular business.

If it develops that he is engaged in outside business; that he is using borrowed capital for the purpose,

and that the outside business is being conducted at a loss, he will be denied credit until he liquidates his outside interests and gets back to his regular business.

Japan is just exactly in that position. Her regular business is to operate Japan. She has engaged in outside undertakings, and has borrowed outside of her own nationals, not only an amount representing the full value of those outside undertakings, but an amount representing twice their value; and when the overhead expense of policing and military protection for those outside undertakings is considered, they are being operated at a loss of over 100%.

The average business man and the Banker, considering matters of this kind, insist upon having the exact figures before them; accordingly, I have compiled the following Schedules from Japanese statistics, arranged with special reference to this phase of the question:

### JAPANESE LOANS AND INVESTMENTS OUTSIDE OF JAPAN

#### Borrowed by Japan Outside

Foreign Loans now held in England, France, Italy, Belgium, Holland and the United States .....	\$669,396,905.00
Add South Manchuria Railway Loan, guaranteed by the Imperial Government of Japan .....	60,000,000.00
	<hr/>
Deduct War securities of above countries absorbed in Japan, during the World War .....	\$729,396,905.00
	171,263,445.00
	<hr/>
Total .....	\$558,133,460.00

#### Undertakings Outside of Japan

In Korea, as per details in separate schedule following .....	\$11,835,765.00
In Manchuria, as per details in separate schedule following .....	106,884,792.00
In Mongolia, as per details in separate schedule following .....	23,800,000.00
In China proper, as per details in separate schedule following .....	150,330,000.00
	<hr/>
Total .....	\$292,850,557.00

EXCESS OF MONEY BORROWED OVER MONEY INVESTED .....	\$265,282,903.00
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## KOREA REVIEW

## SCHEDULE "A"

## Japanese Investment in Korea

Railways, including Trams .....	\$38,848,123.00
Oriental Development Company .....	3,500,000.00
Lumber, Mines, Salt Works and other Industrial Works .....	1,610,124.00
Water Works .....	3,472,996.00
Roads, Bridges, Harbors and other Municipals .....	22,712,392.00

Total .....	\$70,143,635.00
Credit Korea with excess collected in taxes by Japan, and share of Korean Government in dividends of Oriental Development Company, Railroads, etc., Ganseng Profits and National Forests confiscated .....	58,307,870.00

TOTAL NET INVESTMENT IN KOREA .. \$11,835,765.00

## SCHEDULE "B"

## Japanese Investment in Manchuria

South Manchuria Railway for Railway proper .....	\$35,199,905.00
Industrials, Utilities, Collieries, Harbors, Hotels, Farms and Buildings owned by Railway .....	28,376,837.00
Kirin Forestry Undertaking .....	15,000,000.00
Forestry Undertakings by Okura Kumei .....	15,000,000.00
Penshi Iron Mines .....	2,500,000.00
Loan to Fengtien Province (Unrecognized by China) .....	2,500,000.00
Loan to China for Kirin-Chang-chun Railway .....	3,458,050.00
Loan to China for Mongolian extension .....	4,850,000.00

TOTAL INVESTMENT IN MANCHURIA .. \$106,884,792.00

## SCHEDULE "C"

## Japanese Investments in Mongolia

Loan to China for Manchuria and Mongolia Railway, connections into Manchuria and China. In reality feeder for South Manchuria Railway, owned by Japan .....	\$23,800,000.00
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## SCHEDULE "D"

## Japanese Investments in China Proper

Boxer Indemnity .....	\$23,200,000.00
Railway Loans .....	
Nanchang line .....	\$ 1,150,000.00
Shantung (not recognized) .....	23,000,000.00
Mukden line .....	155,000.00
Kiukiang line .....	2,452,000.00
Ki Hwei Ry. (not recognized) .....	10,000,000.00
Peking Sui Yuan .....	2,000,000.00

General Loans .....	38,730,000.00
1915, Central Government .....	250,000.00
1917, Central Government .....	2,500,000.00
1918, Central Government .....	4,850,000.00
Printing Bureau .....	1,000,000.00
Yarn Purchase .....	500,000.00
Tai-pei Kumei syndicate .....	7,000,000.00
Telegraphs .....	10,000,000.00
Bank of Communication .....	10,000,000.00
Wireless .....	1,500,000.00
Military .....	10,000,000.00
2nd Re-organization .....	9,700,000.00
Grand Canal .....	2,500,000.00

59,800,000.00

## Provincial

Kuangtung Province .....	2,550,000.00
Shantung .....	750,000.00
Hunan .....	1,000,000.00
Fukien .....	1,000,000.00
Chihli .....	500,000.00
Shensi .....	1,000,000.00
Hupei .....	500,000.00

## Industrials

Hankow Paper Mill .....	1,000,000.00
Hankow Hydraulic .....	500,000.00
Tientsin Spinning .....	300,000.00
Kiangsu Iron Mines .....	1,500,000.00
Han Yeh Ping Iron Co. .....	15,500,000.00
Peking Telephone .....	2,500,000.00

7,300,000.00

21,300,000.00

TOTAL INVESTMENTS IN CHINA .. \$150,330,000.00

Note:—\$87,830,000 of above loans and investments are not recognized by China because not made with approval of the Central Government. Total foreign loans and investments of all countries in China, including "Unrecognized" loans by Japan, is \$1,061,938,437

The foregoing schedules show that Japan has expended \$558,133,460 of "Borrowed" money, and only has \$292,850,557, in actual value to show for it. There has been an economic loss, some where of \$265,282,903. Either her own business, of operating Japan, is running at a loss, or there has been that much overhead in operating her outside undertakings. No self respecting Japanese will admit that they have been obliged to borrow money outside to sustain their own country, and so the loss is conceded to be in the outside undertakings.

It is a plain case of attempted domination and control by Japan in these outside countries, and such things, whether usurping and selfish, or whether altruistic, cost money.

The only difference is that the usurping and selfish kind faces mass-anger and resentment that must be met by force and oppression, with attendant atrocity, brutality and injustice, all high priced commodities in a money as well as a moral sense, and such a course costs more.

Large forces of armed soldiers, gendarmes and police, and patrolling navies, are expensive. Hired executioners, floggers, assassins, and other supernumerary punishers and oppressors, must be well paid. It costs money to build and maintain jails well filled with prisoners, and where the prisoners are political, charged with no crime except love of freedom and their country, the activities of their relatives and friends particularly, and of sympathizers, are bound to be doubled and trebled, so that the cost increases with mathematical progression in an endless chain.

Then there are the questionable expenses that always attach themselves to such a policy. Corruption and dishonesty thrive in such an atmosphere, and wipe their slimy trail over all, searching for money.

The usurping selfish policy requires well organized spy systems, with high paid executives and operatives,

and a rigorous censorship must be maintained at all costs, for the World must not know what is going on. Its ostracism would be disastrous, and is a matter to be reckoned with. Yet, how futile it all is. A dead loss—for the World will know and must know eventually.

Japan is attempting just such a policy in the Far East, and is operating on "Borrowed Capital." For the benefit of the every-day business man and the Banker, let me emphasize—"Borrowed Capital." She has seized Korea, the three provinces of Manchuria, and three Provinces in China proper—Shantung, Fukien and Hupeh; an area of over 600,000 square miles, five times as large as Japan; with a population of over 100,000,000, twice her own population; and with natural resources at least eight times her own.

Japan must protect herself in this vast territory against the intense, active hatred of an overwhelming horde. She must prevent that portion of China, as yet unoccupied, with her teeming millions, from coming to the aid of her oppressed citizens in the occupied territory; and she must prevent Siberia on the north from being occupied by an antagonistic Power, to the extent of herself occupying and policing Siberia, if necessary, thus doubling or trebling the cost.

Let me emphasize again—every dollar that Japan has spent in this policy, and every dollar that she has invested in this vast territory, and every dollar that she will spend and will invest in the future, has been and must be "Borrowed Money."

The question is, how long can Japan stand the expense? How long can she continue to operate at a loss and retain her credit? A halt will surely be called when Japan's creditors become conscious of how she is using their money, irrespective of that inevitable law of finance that you cannot borrow money indefinitely to conduct any undertaking at a loss. When Japan has spent herself, and it looks as though she had already done so, the whole turmoil must necessarily settle down in the Far East, to each Nation minding its own business and governing itself according to the will of its own people; Japan included, which means an end to her autocracy.

This can be done. China and Korea governed themselves for over forty centuries. It is a question as to which is the oldest nation in the World, and as to which has given to the World the most in fundamental arts and inventions. We may criticize their former manner of government, and may not approve of their customs, their habits, and even their style of dress. The Chinese queue and the Korean top knot may seem to be unnecessary appendages; but it is all none of our business. Their government, their customs and their manners are their own, and no doubt they love them and cherish them, as we do ours.

In any event, both Korea and China have made their best bid for our esteem, by both adopting the republican form of Government and declaring against autocracy. The World is due to welcome them back as free nations. It is inevitable.

Japan claiming the right, as she does, to control and dominate the destinies of the Far East, it is fair to analyze her own conditions, and what foundation there is for her claims.

She cannot dominate because of her size, for she only has 147,000 square miles out of the 3,400,000 square miles she seeks to dominate. She ought not to control because of her population, for she only has 57,000,000 out of 327,000,000. She cannot control because of superior intelligence and education, because there are probably not over 20,000,000 people in Japan who have a real education, as against four times as many on the main land of Asia. Trade and Commerce do not give her precedence, because the trade, commerce and productions of the Asia main land, far exceed those of Japan. It is not a question of natural resources, for the resources of Korea and Manchuria alone, without reference to the vast resources of China proper, are double the natural resources of Japan. It is not a question of better credit with other Powers, for China has a line of credit and loans with other Powers, nearly twice as large as that of Japan.

If Japan cannot dominate for any of these reasons, then she is driven to say, that she must dominate for some selfish reason, and this leads us to consider a second condition.

## II.

In ordinary business affairs the applicant for credit might say to his Banker or to his wholesaler: "The exigencies of my regular business have driven me into these outside enterprises. I am a printer, for instance, and print paper is costing too much, and I have been obliged to go into the manufacture of paper on my own account; or I am a hotel man and farm products are too high, and I had to buy a farm and raise my own produce."

Even then, he would face the same old question of whether the ultimate cost of his print paper, or his farm produce, considering his overhead, was not greater than before, and nine times out of ten, it would be proven that it was.

So it is with Japan. Even if she does think and claim that there is a necessity for more territory and more natural resources for her increasing population, the \$265,000,000 that she has lost in her operations in Korea and China, and the \$400,000,000 that she has just spent in Siberia, according to her own statements, a total of \$665,000,000, would supply at least one-third of her population with all of the necessities of life, or would pay the ordinary items of her annual budget.

But let us look at this supposed necessity for expansion into Asia, urged by Japan. At about the same time that this policy was inaugurated, Australia had passed certain laws restricting Japanese immigration, and the matter was the subject of interchange of diplomatic notes, and this is what the Japanese Foreign Office, familiar with all of the facts, said at that time in a note, dated September 11, 1901:



"An impression seems to exist in some quarters, and to find voice in certain sections of the Australian press, that Australia is in danger of an influx of Japanese immigrants. I have already endeavored to show that this impression is altogether erroneous."

The prior note to which the Japanese Foreign Minister alludes contained this statement:

"As Japan is under no necessity to find outlet for her population my government would readily consent to any arrangement by which all that Australia seeks, so far as the Japanese are concerned, would be at once conceded."

We must, and we do give all faith and credit to the veracity and sincerity of the Japanese Foreign Minister in making these statements to the effect that Japan is under no necessity to find outlet for her population.

This is the real inside opinion of official Japan private Japanese citizens do not flock to the Asiatic and the average Japanese citizen is evidently of the same mind, at least so far as Asia is concerned. Japan prides herself upon keeping an accurate account of her residents abroad. The total given in the last Japan Year Book of 1920 is 376,780, of which nearly two-thirds, 221,463, reside in the United States. The countries that Japan seeks to dominate and exploit for their benefit; rather, they prefer other countries, so that expansion into Asia, affords no practical relief for Japan's over population, because her citizens will not emigrate to a country that is already over populated.

Japan is no doubt facing the same difficulty, in a measure, that we have in America. There is the same crowding into cities and abandoning the country, and the same tendency to avoid the development of natural resources by agriculture, mining, etc. I dare say that in northern Japan and Saghalin Island, there is the same undeveloped space that we have in the West and the South, and that the abandoned farms of New England and the East have their counterpart in Japan. Certainly she is no worse off, with respect to over population, than many European countries.

Japan has protected herself from immigration, properly enough, by adopting laws even more restrictive than the laws of California, Australia or Canada against Japanese immigration. She has followed our example and our remedy, to face the same difficulty. We do not complain, and certainly she is not in a position to. What is fair for us, is fair for her, and vice versa. It is plain that safety for present and future Japan, lies in her own development, and not in expansion into outside undertakings, and that the inevitable rules of finance and credit will force that policy.

### III.

In our ordinary affairs, the Banker or the credit man for the wholesale house, finding that the applicant for credit has already submerged himself in outside undertakings, might from personal considerations for the welfare of the applicant, make further inquiry into his exact status.

The applicant's condition would be considered hopeless, however, if it should develop that he has

co-investors and co-creditors in his outside business; that his nominal interest is only about 14% of the whole; that he is in fact a creditor of his co-investors for twice the amount of his investment, and that he has taken the advantage of his co-investors, and seeks an unlawful preference, by seizing and attempting to control 99% of the security and property of the joint undertaking.

He is surely going to face dissension and withdrawal of his own credit and financial ostracism, the moment his co-investors become conscious of all that he is doing, and he will be compelled to liquidate, and at a great loss.

Japan's situation is just that. China owes the world, outside of her own nationals, according to her last statement, ending with the year 1918, the following:

War Loans, Japanese War 1896	\$156,535,565.00
Boxer Indemnities	301,776,090.00
Railway Loans	212,715,602.00
General Loans	240,581,180.00
Recognized Japanese Loans	62,500,000.00
Total	\$974,108,437.00

If we add to that the so-called "Unrecognized" Japanese loans of \$87,830,000, reported by Japan, but contested by China, we have a total of \$1,061,938,437.

Incidentally, these "Unrecognized Loans" present another difficulty and bone of contention, that may result in loss to Japan and probably will, in whole or in part. They represent loans made to Provinces of China, without the approval of the Central Government, or to industrials for which the Central Government has not in every case granted concessions.

It is claimed in China, that in many instances, Japan has made loans to Military Governors of different Provinces, that have been used to foment opposition, and in some cases actual revolt, against the Central Government. Of course, such loans are not going to be collected, except by force. Other "Unrecognized" loans have been made to industrials to exploit and devast the natural resources of China, with no return to China, and all such loans fall in the same category, as to collectibility, with loans made to incite or promote rebellion.

The securities of China, held in Japan, and Japan's investments in China, as per schedule already set out, total \$150,330,000, which is 14% of the total of \$1,061,938,437, including Japan's contested claims and loans. The uncontested loans and claims only represent about 6%.

All of the balance of Chinese securities, held outside of China, constituting at least 86% of the whole, are held in England, France, Italy, Holland, Belgium and the United States, the former holdings of Germany, Austria and Russia having been absorbed in War Indemnities growing out of the World War. These are the very same countries to which Japan is indebted \$558,133,460, almost four times her holdings in China.

Japan holding only 14% of the securities, and those holdings only nominal, if she paid her own debts; recognizing no principles of fair dealing, either with debtor or co-creditor, has seized 600,000 square miles of territory in Korea, Manchuria, and China proper, with a population of over 100,000,000; or over one-fourth of the wealth and natural resources of Asia, and with 2,700 miles out of 4,500 miles of the east frontage of China.

Japan's co-investors in China, holding at least 86% of the securities, as against Japan's 14%, for which they also furnished Japan the money, have possession of Hong Kong, Kuangchowwan, and Wei Hai Wei, mere spots on the map, with a total area of 795 square miles and a population of 752,000, and with less than 100 miles of China's eastern frontage, which is a great deal less than 1% of the security seized by Japan.

Japan has treated China as though she were a failing debtor, without any reference to her inherent rights as a debtor or her dignity as a Nation. One would say that China with her vast wealth, resources and population was a good enough debtor without security. At least the financiers of the United States have thought so, for the United States has no concessions or holdings of territory, of any kind, as security for its holdings in China.

When China wakes up, and when the creditors of Japan wake up, including our own dear old United States, something is bound to happen; and the least that can happen is that Japan, facing economic and financial ostracism, will be forced to liquidate her interests in Korea, Manchuria and China and get out.

#### IV.

Let us still assume the position of Japan as analogous to that of the individual in every-day life, applying to his Banker for a loan or a line of credit, which is exactly Japan's attitude in the world today. In such a case, Mr. Japan would reluctantly consent to liquidate his outside interests and to confine himself to his own business of operating Japan, and then would turn to his own country and its resources, as a basis for a line of credit.

Mr. Banker would say: "Now you are getting down to business and I would be inclined to extend you a line of credit on that basis, if it were not for one thing. Your government is an autocracy and there is bound to be discontent where people are governed against their will, or without their will. I cannot run the risk of revolts and repudiation, and of what is equally as dangerous to the safety of investments, the economic waste and poverty that follows in the wake of revolution."

Mr. Japan would reply: "But Japan is only nominally an autocracy, we have a Diet, and in fact a representative form of Government." The Banker would say: "My understanding is the other way around, you have a nominal representative form of government and an actual autocracy. However, there

can be no misunderstanding between us on that score. I have here Ito's Commentaries on the Constitution of Japan. Your Constitution reads, referring to such articles as are appropos:

#### PREAMBLE

We hereby promulgate this law of State, to which our descendants and our subjects and their descendants are to forever conform.

The rights of sovereignty we have inherited and we shall bequeath them to our descendants.

When, in the future, it may be necessary to amend any of the provisions of this constitution, we or our successors, shall assume the initiative right to amend, and in nowise shall our subjects be permitted to attempt any alteration thereof.

#### ARTICLE 1

The Empire of Japan shall be reigned over and governed by a line of Emperors, unbroken for ages eternal.

#### ARTICLE 3

The Emperor is sacred and inviolable.

#### ARTICLE 4

The Emperor is the head of the Empire, combining in himself the rights of sovereignty and the exercise of them.

#### ARTICLE 5

The Emperor gives sanction to laws and orders them to be promulgated and executed.

#### ARTICLE 7

The Emperor convenes the Imperial Diet; opens, closes and prorogues it and dissolves the House of Representatives.

#### ARTICLE 10

The Emperor determines the organization of the different Branches of the Administration and the salaries of all civil and military officers, and appoints and dismisses the same.

#### ARTICLES 11 AND 12

The Emperor has supreme command of the Army and Navy and determines the organization and standing of the same.

#### ARTICLE 13

The Emperor declares War, makes Peace and concludes Treaties.

#### ARTICLE 14

The Emperor orders amnesty, pardon, commutation of punishment and rehabilitation.

#### ARTICLE 34

The House of Peers shall be composed of the Royal Family, Nobles and persons nominated by the Emperor.

#### ARTICLE 64

The expenses of the Imperial House, as now fixed, shall be paid out of the national Treasury and shall not require the consent of the Diet.

#### ARTICLES 70 AND 71

Provide that when the Imperial Diet cannot be convened the government may take necessary financial measures by means of an Imperial Ordinance, and that if the Diet should fail to pass the Budget, the budget of the previous year shall remain in force.

The Banker, after finishing his reading of the Constitution, would necessarily say: "I am convinced that Japan is actually an autocracy, and only nominally a representative government. I cannot conceive of a single thing that the Emperor cannot either directly or indirectly order done, or prohibit to be done, at will. The Constitution is binding forever and cannot be amended except upon the initiative of the Emperor.



No law can pass the Diet without passing the House of Peers, composed of members of the royal family and members appointed by the Emperor. None of them are elected or are representative in any sense. Even if a law should pass, the Emperor has absolute veto power, from which there is no appeal or redress. He can convene or dismiss the Diet at will, to say nothing of his retained right to determine the organization and standing of the Army and Navy, and the right to declare War and make Peace and Treaties at will, without reference to the Diet. We could not extend a credit where so much depends upon the will and perhaps the caprice of one man, selected by nature, and not by his countrymen."

### CONCLUSION

In the final analysis, if Japan were an individual, it could not obtain a loan or a line of credit, according to known rules of finance and banking, without liquidating and abandoning its outside undertakings, and without changing its own form of government, or management of its affairs.

Japan faces economic and financial ostracism that will prevent her from borrowing. Her outside undertakings and policy of expansion cannot be conducted without loss, taking into consideration the enormous overhead necessary to maintain them. The question resolves itself into whether Japan can stand the drain, without credit. That she has been obliged, up to this time, to borrow money outside of her own resources and nationals, is sufficient evidence of the fact that she is driven to that last expedient. Neither a Nation nor an individual can continue to borrow indefinitely to conduct any undertaking that is being operated at a loss.

It is inevitable that Japan must get out of China and that she must give back to Korea her independence, because she is operating in both countries at a loss, on "Borrowed Money."

The past financial methods of Japan preclude her from further credit. European countries cannot loan her, if they would, and certainly the United States will not loan money to an autocracy, with which to oppress and annihilate sister Republics like Korea and China.

## ENGLISH RELIGIOUS PRESS OPPOSES RENEWAL OF ANGLO-JAPANESE ALLIANCE

(From the Church Times, May, 1920)

"Within a few weeks the Anglo-Japanese alliance becomes terminable by either party at twelve months' notice. The question of its continuation brings up for consideration many questions of world policy. All but one of the original purposes of the alliance—the independence and integrity of China—have been removed by the war. Of the original objections to the alliance one at least remains as strong as ever—namely, the moral responsibility attaching to a Christian Power pledged to support the aspirations of a heathen nation. That is putting it very bluntly, but that there are real grounds for misgivings was hinted at in our paragraph last week respecting the treatment of the Koreans, who are now petitioning the League of Nations to restore their independence. Our remarks drew an interesting letter from a correspondent, who, pointing out that Korea has lived under her own kings continuously since B. C. 2200, says the real reason why the Japanese are so persistently harsh is that the influence on the thought and character of the natives exerted by Christianity is supposed to detract from the honor to be shown towards the Emperor, who, as representing the nation, is practically regarded as Divine. Our responsibility for the rule of terror in Korea arising from this conflict between Christianity and Paganism lies in the fact that the independence of this ancient civilized and self-contained nation of nearly twenty million souls was guaranteed by the Powers, including, of course, ourselves. In 1910, however, Japan was permitted by the other Powers to "annex" Korea. The result has been deplorable beyond words, and now that the relations between England and Japan are coming up for revision, we look to the Govern-

ment to reinforce the appeal for justice of these unfortunate people."

"In connection with our recent reference to harsh treatment of Korean Christians by the Japanese, a correspondent invites our attention to an exchange of questions and answers in the House of Commons last week. Mr. Harmsworth, for the Government, admitted that in April last Christian men in the Korean village Cheami were ordered by soldiers of the 78th Japanese Regiment to assemble in the church, and that, the doors having been shut, the men were shot down and their bodies afterwards bayoneted. To complete their work the soldiery set fire to the church and most of the houses of the village. Apparently representations have been made to the Japanese Government concerning these methods of suppressing the perfectly reasonable and entirely pacific and constitutional protests which the Korean people are making against Japanese rule. The question was raised in the House of Commons last July by Lord Robert Cecil, but obviously the British Government can do no more than make representations. The Koreans have few friends in England. Thousands of them are in prison, and many have been tortured. And for what? The double crime of being Christians and loving their own country. With Ireland at our elbow we cannot very becomingly throw stones at Japan, but we can state the claim of the Koreans to protection from such outrages. Here is just one of those cases of the oppression of small nations that the League of Nations must take in hand. No one else has a title to interfere."

## ANGLO-JAPANESE ALLIANCE

There have been written many articles in the British press for and against the renewal of the Anglo-Japanese Alliance. One of the leading articles appeared in the London Review of Reviews by Professor J. H. Longford, who advocates the renewal on the ground that many advantages will accrue for Britain by so doing. The burden of his argument is that the Alliance will guarantee British interests in the East without maintaining a large naval force in Asiatic waters. He further states that the safety of India and Australia will thereby be strengthened. The whole theory seems to be founded upon the belief that Japan will do these and many other kindnesses to Great Britain for philanthropic reasons and on the ground of good fellowship. But further on he makes this statement, which is rather startling in view of the fact that he has reposed such implicit trust in Japan's good faith in her international engagements in the first part of the article:

"If the renewal fails, Japan can still pursue her policy of annexation in China, unhampered by the obligation of previous reference to Great Britain, and what can be done to prevent her? What power on earth will undertake a war with her for the mere sake of securing commercial potentialities? Certainly not Great Britain, war-worn, financially exhausted, with her army already scrapped and her navy in the process of scrapping."

It is evident that Professor Longford is not altogether in sympathy with Japan's policy of exploitation and annexing of territories belonging to other people. He, however, admits that this cannot be stopped, at least, by Great Britain, owing to her exhausted condition after the World War. Then the best course is to go along with Japan and get out what she can through the grace and mercy of her Japanese ally. We are indeed sorry to learn that once the great British Empire has reached the point where she has to depend upon the once despised heathen nation of the Orient for preservation of her India and Australia, and is ready to yield her commercial supremacy at the same time.

For the sake of argument let us set aside for a time all questions of pride, principles and morals, and follow the Professor's suggestions with the hope of preserving the British interests in the Far East. But will the renewal bring about the result he desires? Japan's policy is "Asia for the Japanese." Whenever and wherever she finds any nation interfering with this policy or obstructing it, she will attempt to remove it by all means at her disposal, alliance or no alliance. Japan may not invade Australia or India by force of arms at the present time, but whenever she feels that she is strong enough to undertake such an enterprise she will do so in spite of the alliance. The first check she will put on British interests will be in

China, where "the products of Manchester and Sheffield" will have a very poor chance.

There is another angle to this question which Professor Longford, like other foreigners, seems to overlook altogether. He seems to think the Chinese are not to be considered in the question. It is true that China has heretofore not asserted herself in any problem involving the Far Eastern question, nor indeed, in her own affairs, so that no one has considered China as the country of the Chinese. The time is approaching when the Chinese will let the world know that they are still the owners of their country. Those nations which either directly or indirectly help Japan to Japanize China will have their names enrolled on the Chinese black list. The Chinaman may not or cannot fight, but he can boycott any nationality whom he considers as the enemy of his country or a friend of the enemy. If for lack of foresight or information Great Britain should identify herself permanently as the ally and co-partner of Japan, she will invite the enmity of the Chinese. Japan may force her goods into the throats of the Chinese at the point of the bayonet, but we do not believe she will do it for the manufacturers of Manchester and Sheffield. Besides, selling goods by this unusual method is rather unsatisfactory and costly.

Britain can be friendly to Japan without binding herself to a formal alliance, and we are still of the opinion the British people can protect their interests and their dominions without invoking the aid of Japan. From every standpoint the continuance of the Anglo-Japanese Alliance will be an indication of deteriorated quality of British statesmanship.

The Treaty of Alliance which was signed July 13, 1911, and will expire July 13, 1921, has been kept secret until this time, but it was made public a few weeks ago. Before either party takes any definite action on the matter, the treaty has been submitted to the Council of the League of Nations for its consideration and comment. The text of the treaty is as follows:

### "Preamble

"The Government of Japan and the Government of Great Britain, having in view the important changes which have taken place in the situation since the conclusion of the Anglo-Japanese agreement of the 12th of August, 1905, and believing that a revision of that agreement responding to such changes would contribute to general stability and repose, have agreed upon the following stipulations to replace the agreement above mentioned, such stipulations having the same object as the said agreement, namely:

- "(a) The consolidation and maintenance of the general peace in the regions of eastern Asia and of India;
- "(b) The preservation of the common interests of all powers in China by insuring the independence and the integrity of the Chinese empire and the principle of equal opportunities for the commerce and industry of all nations in China;



"(c) The maintenance of the territorial rights of the high contracting parties in the regions of eastern Asia and of India; and the defense of their special interests in the said regions.

**"Article I**

"It is agreed that whenever, in the opinion of either Japan or Great Britain, any of the rights and interests referred to in the preamble of this agreement are in jeopardy, the two governments will communicate with one another fully and frankly and will consider in common the measures which should be taken to safeguard those menaced rights or interests.

**"Article II**

"If by reason of unprovoked attack or aggressive action wherever arising, on the part of any power or powers, either high contracting party should be involved in a war of defense on its territorial rights or special interests mentioned in the preamble of this agreement, the other high contracting party will at once come to the assistance of its ally, and will conduct the war in common, and make peace in mutual agreement with it.

**"Article III**

"The high contracting parties agree that neither of them will, without consulting the other, enter into separate arrangements with other power to the prejudice of the objects described in the preamble of this agreement

**"Article IV**

"Should either high contracting party conclude a treaty of general arbitration with a third power, it is agreed that nothing in this agreement shall entail upon such a contracting party an obligation to go to war with the power with whom such treaty of arbitration is in force.

**"Article V**

"The conditions under which armed assistance shall be afforded by either power to the other in the circumstances mentioned in the present agreement, and the means by which such assistance is to be made available, will be arranged by the naval and military authorities of the high contracting parties, who will from time to time consult one another fully and freely upon all questions of mutual interest.

**"Article VI**

"The present agreement shall come into effect immediately after the date of its signature, and remain in force for ten years from that date.

"In case neither of the high contracting parties should have notified twelve months before the expiration of the said ten years the intention of terminating it, it shall remain binding until the expiration of one year from the day on which either of the high contracting parties shall have denounced it. But if, when the date fixed for its expiration arrives, either ally is actually engaged in war, the alliance shall, ipso facto, continue until peace is concluded."

## A KOREAN APPEAL

The Korean Commission submitted the following statement to the Platform Committee of the Democratic National Convention, held in July at San Francisco, requesting the committee to take cognizance of the Korean situation in their deliberations of foreign policy. The committee gave the representative of the Korean Commission a courteous hearing and the mimeographed copies of the statement were distributed among the delegates. The Democratic platform, however, omitted any mention of the Korean case in their platform on the ground of expediency.

### THE UNITED STATES RECOGNIZED KOREA FOR THE FIRST 134 YEARS AFTER THE REVOLUTION AND HER OWN DECLARATION OF INDEPENDENCE. WHY NOT NOW?

Korea has the oldest authentic, written record history of any nation in the world. Its government was established only a few centuries after the Jewish Calendar says the world began.

It had been a nation for twenty-one centuries when Emperor Chin burned all Chinese records and history behind him; called his country China, and proclaimed himself its first Emperor.

It had existed for twenty-eight centuries when a second ambitious enthusiast destroyed the records of Japan, in order to place in line of succession an Emperor, born 146 years after his reputed father had died; and eighteen centuries had elapsed after Korea became a civilized, orderly governed country, before the foundation of Rome.

It is not a country of mushroom growth. Nineteen hundred and twenty is the four thousand two hundred and fifty-third year of its national existence. It is over forty centuries older than the United States, and for all these 4253 years, excepting the last ten, its 20,000,000 people had national freedom, and WHY NOT NOW?

Simply because Japan, the last autocratic government in the world, says "NO." What should the great Republic of the United States say to this other struggling Republic in the Far East?

### THE UNITED STATES FORCED A TREATY UPON KOREA IN 1882 THAT HAS NEVER BEEN ANNULLED. WHY NOT KEEP IT NOW?

Five attempts were made by the United States and three naval expeditions were sent to Korea in which two vessels were lost, before Korea could be induced to make a Treaty of Amity and Commerce in 1882. America recognized Korea then, and furnished a naval escort and transport for her Ambassadors to and from the United States. A courtesy never accorded to any other country. It was deemed important then, to have untrammeled intercourse and trade with Korea and why not now?

America promised Korea protection in that Treaty, at least to the extent of using her "Good Offices" in case Korea was oppressed. The other Powers, following your example—England, France, Belgium, Italy, Holland, and even China and Japan—made similar treaties with Korea, and all promised her their protection, and likewise tendered their "Good Offices." Up to that time, it must be remembered, Korea, although a small nation comparatively, had protected herself and had preserved her own independence, without outside help or asking even the "Good Offices" of anyone. Relying upon these treaties Korea dissolved her military establishment and defense, and became a "protected" nation, and was at the mercy of the Powers with whom she had made treaties. That proved to be her mistake.

For a time the United States lived up to its Treaty, and, leading the other Powers against China and Japan, forced the two last-named countries, at the conclusion of the Chinese-Japanese War, to write into their Treaty of Peace a recognition of the "Independence and Territorial Integrity" of Korea. Your policy then was to live up to your Treaty obligations. Must you quit now, simply because Japan has said "NO."

The President of the United States made this Treaty public, June 15th, 1883:

"To the end that the same and every clause and article thereof may be observed and fulfilled with good faith by the United States and the citizens thereof."

That is your own President's Proclamation. Should you obey that, or must you bow to the decree of an autocrat, the Mikado of Japan?

### AMERICANS STARTED TO BUILD THE KOREAN RAILROADS, ELECTRIC LIGHT PLANTS, WATER WORKS AND MODERN INDUSTRIALS. WHY NOT FINISH?

Immediately after the consummation of the Treaty with Korea, Americans built her first railroads; her first electric light plant; her first electric street railways and water works; started her first street paving, sewers and macadamized roads, and installed modern mining machinery in her mines, and furnished modern agricultural machinery for her farms.

But Japan saw the possibilities after America had shown the way, and said "NO," we will do all that. The financial and economic history of Korea since then shows the result.

American dealings with Korea were fair and just, and when America stepped out of Korea, at Japan's dictation, Korea had no national debt. Now Japan has involved Korea in all sorts of financial entanglements and obligations, and reports that Korea now has a national debt of around \$50,000,000, and \$40,000,000 in excess of the total cost of all improvements of every kind, has been extorted from Korea by Japan, by exorbitant taxes, collected at the point of the sword and with the use of the lash.

America has the reputation of never starting anything that it does not finish. Must you lose that reputation to Japan? Why give up trade relations with Korea when Korea is anxious to resume those relations?

### IT WAS WORTH WHILE FOR TWENTY YEARS TO CO-OPERATE WITH THE ONLY PREDOMINANTLY CHRISTIAN NATION IN THE ORIENT. WHY NOT NOW?

Korea has as many Christian churches, with congregations quite as large, as church statistics show the Methodist denomination, for instance, has in the State of New York. We have 3264 Christian churches as against only 238 of all other religions. We are the predominantly Christian nation in the Orient, and yet we seem to be the only nation in the Orient that the Powers take no interest in. Christian nations are standing by, watching a confessedly pagan nation, burn these churches and destroy all that the deprivation and self-sacrifice of Christian missionaries have accomplished in years of service.

Japanese cruelties and atrocities in their treatment of Koreans is a matter of common knowledge and need not be repeated. Thousands have been killed outright. Thousands have been tortured and have died, refused medical aid, from gangrene, as the results of wounds inflicted by flogging and corporeal punishment. Korean women have been outraged, and the latest reports from Korea show that Japan has crowded her prisons so that

a floor space of only four by five feet is given each prisoner—men and women herded together indiscriminately.

All because Korea wants the freedom restored to her that she enjoyed for over four thousand years, and for over two thousand years before Japan, her oppressor, was a country.

Japan says that Koreans are not able to govern themselves. Preposterous! Korea governed herself for centuries, and for several of those centuries governed Japan.

Korean astronomers had invented the Mariner's Compass, and had been weighing and measuring the stars for thousands of years, while the hairy savage inhabitants of Japan sought shelter in caves and were furnishing proofs in support of the Darwinian theory.

Many of the fundamentals of modern industry came from Korea. They were the first to weave cloth with a loom that shifted the warp; the first to cultivate the silk worm; the first to use the potter's wheel; the first to develop the process for under glazed pottery; and they were the originators of the art of printing and made the first ironclad vessel and constructed the first suspension bridge. They have as many University graduates, in proportion, in their Korean Congress, as you have in yours, and graduates from American Colleges and Universities at that.

It is ridiculous to say that these people cannot govern themselves with a republican form of government, and that they must look to an autocratic, militaristic government like Japan for guidance.

You are in California. Ask the first Californian you meet on the street, what he thinks of the Japanese, and as to whether he thinks they are fitted to govern any people with kindness and consideration and without self-interest.

### YOU STOOD FOR THE PRINCIPLE OF NO TAXATION WITHOUT REPRESENTATION IN 1876. WHY NOT NOW?

Koreans have no vote or representation and no voice whatever in their own government, although they are the equals if not the superiors intellectually of the people who assume to govern them. They are taxed over 18 per cent, without representation. How long would you stand for that treatment? You would do just what we Koreans are doing. You would fight for your rights and you would give publicity of the conditions to all the world, if you could, just as we are doing. We hope to have the moral force of your expressed sympathy.

The recognition of Korea and its establishment as a buffer State, with its Republican form of government, and its enlightened Christian people, between Japan and its Asiatic aggression, is the only thing that will save the world from the Japanese peril.

## SENATOR HARDING AND FOREIGN POLICY

It is true beyond question, the world longs for peace and hates war, yet war is still the most prevalent epidemic in all parts of the earth. Some one said that the last World War was fought to abolish wars in the future, but since the armistice, which was signed in November, 1918, war seems to have become more popular than ever before. It is said that there are some thirty or more wars now going on in different parts of the globe. It is true none of them are of such dimensions to attract our attention to the extent the World War has done, nevertheless, men of divergent ambitions are still engaged in the enterprise of shed-

ding the blood of their fellow-beings. If the world loves peace why is this continuous war everywhere?

Of course, there is an answer to every case, and though the reasons given are more or less different, there is one and the same fundamental cause which has brought on all these wars in spite of the hatred of war in the bosom of almost every normal man. Their common root is nothing else than selfish greed on the part of one of the combatants or often of both. Shall we then say, "Well, it cannot be helped. Let them fight on until they are destroyed or exhausted"? No



one expresses that sentiment in public, but it is silently endorsed by nearly all whose own interests are not directly involved. We suppose this is also natural and human, but it does not prevent the world from slaughtering human lives and destroying property.

The cause is apparently hopeless, but we believe it is not God's intention that this calamitous condition shall continue indefinitely. Surely He did not create all these peoples for the purpose of mutual destruction. We believe He will, in His own time, eradicate the root of the evil, or transform it into an impulse for good. In other words the sense of justice and right will be developed in the hearts of every nation so strongly that covetousness and greed cannot sway the actions of individuals or nations as it does today.

The United States of America is one of the few countries of the world which still loves justice and the sense of fair play is more markedly developed among her people than any other. She is, therefore, not only economically, but morally superior to them all and is in a position to lead the world to the path of righteousness and justice.

The two major political parties have chosen their presidential nominees and one of them will be the next President of the United States, therefore, the views and sentiments of these two candidates on all problems of the day are of utmost interest to the American people and to the world at large. We quote some parts of the speech of acceptance of Senator Harding, the Republican nominee, on the subject of America's international responsibility and policy. While he strongly objects to any foreign commitments which will impair the freedom of action of the United States on any given matter, he clearly states that America will not shirk her international duties, nor overlook her responsibilities in relation with other nations. In other words, he believes the United States should take the leadership of the world for righteousness and civilization, but he believes, like his party, that she can do this better without being bound by international agreements and alliances. There are many features in the covenant of the League of Nations that are highly commendable while other articles are questionable as to their justness and permanent good for the world at large. If Senator Harding and his party carry out the policy of broad sympathy, international justice and human liberty, without becoming a member of the League of Nations, no one will miss the membership and the world will see better days just the same. At the same time

America will not become a party to the questionable parts of the covenant. The sentiments pervading his speech strongly remind us of the constructive spirit of McKinley, the ruggedness of Rooseveltian Americanism, and in places, even the world vision of Woodrow Wilson. These are excerpts from Senator Harding's speech of acceptance.

"The world will not misconstrue. We do not mean to hold aloof. We do not mean to shun a single responsibility of this republic to world civilization. There is no hate in the American heart. We have no envy, no suspicion, no aversion for any people in the world.

"We hold to our rights and means to defend; aye, we mean to sustain the rights of this nation and our citizens alike everywhere under the shining sun. Yet there is the concord of amity and sympathy and fraternity in every resolution. There is a genuine aspiration in every American breast for a tranquil friendship with all the world.

"More, we believe the unspoken sorrows, the immeasurable sacrifices, the awakened convictions and the aspiring conscience of humankind must commit the nations of the earth to a new and better relationship.

"It need not be discussed now what motives plunged the world into war; it need not be inquired whether we asked the sons of this republic to defend our national rights, as I believe we did, or to purge the old world of the accumulated ills of rivalry and greed. The sacrifices will be in vain if we cannot acclaim a new order, with added security to civilization and peace maintained.

"One may readily sense the conscience of our America. I am sure I understand the purpose of the dominant group of the Senate. We were not seeking to defeat a world aspiration, we were resolved to safeguard America. We were resolved then, even as we are today and will be tomorrow, to preserve this free and independent republic.

"Ours is an outstanding, influential example to the world, whether we cloak it in spoken modesty or magnify it in exultation. We want to help; we mean to help; but we hold to our own interpretation of the American conscience as the very soul of our nationality.

"Disposed as we are, the way is very simple. Let the failure attending assumption, obstinacy, impracticability and delay be recognized, and let us find the big, practical, unselfish way to do our part, neither covetous because of ambition nor hesitant through fear, but ready to serve ourselves, humanity and God.

"I can speak unreservedly of the American aspiration and the Republican committal for an association of nations, co-operating in sublime accord, to attain and preserve peace through justice rather than force, determined to add to security through international law, so clarified that no misconstruction can be possible without affronting world honor.

"This republic can never be unmindful of its power, and must never forget the force of its example. Professor of might that admits no fear, America must stand foremost for the right. If the mistaken voice of America, spoken in unheeding haste, led Europe, in the hour of deepest anxiety, into a military alliance which menaces peace and threatens all freedom, instead of adding to their security, then we must speak the truth for America and express our hope for the fraternized conscience of nations."

## GOVERNOR COX ACCEPTS

Governor James M. Cox, the presidential nominee of the Democratic party, has sounded his political principles and views in his speech of

acceptance of the Democratic nomination a few days ago. The reading and study of his speech from an impartial and detached standpoint pro-

duces the impression that there is not much difference between his views and those of Senator Harding as far as the general principles are concerned. The only real difference between them seems to be in the question of the League of Nations. Even in this both candidates agree on America's duty to serve the world for the cause of peace and justice. The difference lies in the methods by which this duty can be discharged rather than what service America should render to the world.

Governor Cox seems to think this can only be done by becoming a member of the League in accordance with the provisions of the Treaty of Versailles, but with some interpretative reservations if necessary. On the other hand, Senator Harding thinks that the United States can and will discharge all her international obligations and assume all just responsibilities without being bound by an international covenant. In other words, America should rather do her duty to the world on her own initiative and by her own free will than do it by order of the Council of the League.

There is much room for argument both pro and con in these views. Governor Cox believes the binding obligation will serve the purpose better than leaving it to the will of individual nations, unorganized for this definite purpose, for some of them may feel convenient not to realize their responsibilities and duties towards a given case that may arise in the future. There is a merit in this view also, but as far as the United States is concerned we are sure she will do her duty towards the nations of the world, regardless of what she may do with the League of Nations.

The governor favors "going in," but he did not say how the "going in" can be accomplished. Surely he cannot go in without the reservations approved by the Senate majority. Whatever the result of the presidential election may be no one party will have the necessary two-thirds majority in the Senate to ratify the treaty. If America ever goes in it will be done by adopting the Senate reservations, some of which may not be agreeable to the governor. It is just possible, however, Governor Cox may not so strenuously object to them as the present occupant of the White House, in which event, "going in" may be possible.

This journal is not a partisan publication, therefore, we refrain from expressing the merits and demerits of the views advanced by the two major political parties for fear we may be misconstrued. But we can say that no matter which party wins in the fall, the American government will continue to meet all her obligations and assert her just rights as the greatest and most enlightened democracy of the world.

The following excerpt from the governor's speech indicates his views on the peace treaty and his mental attitude in general:

"The difficulties in this regard, as any fair mind appreciates, would be greater than they were at the peace session, and we must not attempt to convince ourselves that they did not try the genius, patience, and diplomacy of statesmen at that time. History will say that great as was the Allied triumph in war, no less a victory was achieved at the peace table. The Republican proposal means dishonor, world confusion and delay. It would keep us in permanent company with Germany, Russia, Turkey and Mexico. It would entail, in the ultimate, more real injury than the war itself. The Democratic position on the question, as expressed in the platform, is:

"We advocate immediate ratification of the treaty without reservations which would impair its essential integrity, but do not oppose the acceptance of any reservation making clearer or more specific the obligations of the United States to the League associates."

"The first duty of the new administration clearly will be the ratification of the Treaty. The matter should be approached without thought of the bitterness of the past. The public verdict will have been rendered, and I am confident that the friends of world peace as it will be promoted by the League, will have in numbers the constitutional requisite to favorable senatorial action. The cautious may say that our platform reference to reservations is vague and indefinite. Its meaning, in brief, is that we shall state our interpretation of the covenant as a matter of good faith to our associates and as a precaution against any misunderstanding in the future. The point is, that after the people shall have spoken, the League will be in the hands of its friends in the Senate, and a safe index as to what they will do is supplied by what reservations they have proposed in the past. Some months ago, in a contributed article to the *New York Times*, I expressed my own opinion of the situation as it then was. I reproduce it here:

"There can be no doubt but that some Senators have been conscientious in their desire to clarify the provisions of the Treaty. Two things apparently have disturbed them: First, they wanted to make sure that the League was not to be an alliance, and that its basic purpose was peace and not controversy. Second, they wanted our other powers signing the instrument to understand our constitutional limitations beyond which the treaty-making power cannot go. Dealing with these two questions in order, it has always seemed to me that the interpretation of the function of the League might have been stated in these words:

"In giving its assent to this treaty, the Senate has in mind the fact that the League of Nations which it embodies was devised for the sole purpose of maintaining peace and comity among the nations of the earth and preventing the recurrence of such destructive conflicts as that through which the world has just passed. The co-operation of the United States with the League and its continuance as a member thereof, will naturally depend upon the adherence of the League to that fundamental purpose."

\* \* \* \*

"My vision does not turn backward to the 'normal' desired by the Senatorial oligarchy, but to a future in which all shall have a normal opportunity to cultivate a higher stature amidst better environment than that of the past.

"Our view is toward the sunrise tomorrow, with its progress and its eternal promise of better things. The opposition stands in the skyline of the setting sun, looking backward to the old days of reaction."



## AN AMERICAN SOLDIER'S MESSAGE TO KOREA

Arise Korea! From your dormant state—

Arise!

Let not the Nippon weight

Hang o'er your skies.

Cast off your fettered chains;

Break from oppressor's claims;

Fight for your country's aims—

Up and arise!

From Peng Yang's mountain height

To Fusan's ocean bight,

Cast off your ties.

Let Ta Han's banner wave;

Gather your warriors brave;

March to the battle—slave!

Up and arise!

Now is the time drawn near,

When Mansei's ringing cheer

Thunders its cries.

With flaming sword in hand,

Fight for your just demand—

Liberty—countryland!

Up and arise!

## KOREA, JAPAN AND THE COVENANT

Had the covenant of the League of Nations been written with the one purpose of maintaining the territorial statu-quo possessions of four of the greater nations, it could not have expressed that purpose more exactly. Membership in the League is restricted to "any fully self-governing state, dominion or colony." Since his return the President is reported to have confessed that the present form was necessary if any league were to exist. The Fiume decision of Mr. Wilson had, temporarily at least, driven Italy out of the Council. Were Japan offended the Peace Conference would virtually consist of three men—Wilson, Lloyd George and Clemenceau. This would have been ridiculous. Japan was placated not only with Shantung but also with an absence of further restrictions which she has construed as *carte blanche* for achieving her own desires and building up an impregnable position, west, south and north. So far as China is concerned, the one piece of shrewd Chinese statesmanship was refusal to join the League when (shamefully) protest was not allowed her. In that position will be found eventually her secure legal position before a functioning world tribunal.

So far as Korea is concerned, the wording of the covenant and the repulses of representatives by the "Council" leave no hope of relief from Japanese tyranny. Says David Jayne Hill:

"The covenant of the League of Nations . . . requires nothing to be given up, no mat-

ter how it was obtained" (*American World Policies*, P. 25). And we all know that Japan gained Korea by force—killing and intimidation—and false information to our own State Department.

The much debated Article X protects the "territorial integrity" of the signatory nations from "external aggression." There is no provision for bringing before the League the appeal of a subjected people provided they were subjected before the covenant went into effect and their territory were already "assimilated." And Japanese pressure upon China has not diminished, but rather increased since the League made a pretense of becoming a reality. Under Article XI Japan may call for help from the members of the League should Koreans raise the menace of war on Japan to achieve their own independence. As a matter of fact, the Allies' "Supreme Council," and not the League, is still functioning, with Mr. Wilson absent, but occasionally interposing a veto, as in the case of Teschen late in July.

As the covenant reads, Korea has no standing in the League of Nations, and no basis for legalized access to its sessions can be found in its provisions. Apparently the only way in which Korea can gain standing before the League is to obtain recognition of its republic from some powers and through such powers appear in the League's Assembly or Council—if either ever meet. Is there a nation which is really just and free enough to recognize the government of the Korean people?

## EMANCIPATION OF AMERICAN WOMEN

The history of the different nations shows that some of them at some stage of their career make remarkable progress, while at other times they slide backwards by taking retrograde steps and making reactionary sentiment popular. But the United States of America, since its foundation of 144 years ago, has made steady progress towards

that beacon light of enlightened civilization whose cardinal object is justice for all. After many years of contention and opposition, two-thirds of the states of the Union have at last ratified the Nineteenth Amendment to the Constitution, thereby enabling some 27,000,000 American women to exercise the full privilege of their citizenship

by placing the ballot in their hands. This is not only a victory for women, but another vindication of the American sense of justice.

What effect will this addition of such a large number of new electorate have upon the domestic and foreign policies of the nation? We know the American women well enough to predict that their influence in the nation's political affairs will be for the better. We are sure they will see to it that no law will be enacted nor sentiment will prevail which will tend to desecrate the sanctity of the home, or which will sacrifice religious and humanitarian institutions on the altar of selfishness and materialism. With them there will be less of the spirit of blind partisanship and their presence in the polling places will eliminate obnoxious conduct on the part of the unruly element. They will stand for social justice and they will support those candidates whose main object is to render services for the good of the people.

History tells us that men have often made tremendous mistakes by acts of commission and omission, largely due to the lack of the fine sense of refinement and the spirit of humanitarianism. America's foreign policy, since its foundation, has been commendable from every point of view *except in the case of Korea*. America has always kept her word with other nations and has always stood as the champion to maintain the sanctity of contracts between individuals as well as between nations. In the case of Korea, however, she gave a solemn pledge to the people of Korea that America would use her good offices to bring about amicable and just arrangements in case Korea should be oppressed or unjustly dealt with by a third power. This treaty was overlooked in 1910 when Japan began her oppression and unjust

treatment of the Korean people. The Koreans made a plea to America, invoking her aid by virtue of this treaty, but the plea fell on deaf ears. America did this for no other reason than expediency.

At that time she felt that American interest in Korea was comparatively small so she did not feel she should champion Korea's cause at the risk of incurring the displeasure of Japan. The men who handled the case for America at that time only thought of expediency and forgot the moral obligation. If American women had possessed the full rights of citizenship in 1910 their statesmen would not have taken the course of expediency at the sacrifice of their moral duty. The old saying is, "It is never too late to mend," and we hope full participation of political affairs by the women of America will redeem the American Government from this un-American act towards Korea.

Korea has modeled her government after that of the United States and her leaders are Christians, many of whom are graduates of American universities and colleges. They have declared their independence from Japan and they truly represent the sentiment of the Korean people of today. It will be consistent with American traditions and America's sense of justice that she should recognize this government of, by and for the Korean people, instead of continuing her recognition of Japanese domination, which is proven to be a crime against humanity and civilization.

We entertain the hope that the accession of American women to political equality will bring about a reversion of verdict to the Korean case which will be eminently creditable to this great nation, which stands for justice, liberty and international morality.

## JAPAN'S MONOPOLY OF TRADE IN KOREA

July 30, 1920.

Philip Jaisohn & Company, an exporting and importing stationery concern of Philadelphia, is anxious to know what change will be made in the tariff on imported goods into Korea, after August of this year. The following communications were exchanged between the company and the Philadelphia Chamber of Commerce:

Mr. J. W. Purner,  
Secretary, Foreign Trade Bureau,  
Philadelphia Chamber of Commerce,  
Widener Building,  
Philadelphia, Pa.

Dear Sir:

I am personally interested in Korea and our firm is doing a little business with the Korean people. I am anxious to know a certain phase of the future commercial relations between this country and Korea. As a member of your Chamber I desire to have you find out for me certain matters which I relate briefly in this letter.

Perhaps you know that America made a commercial treaty with Korea in 1882. In that treaty America recognized Korea's independence and Korea agreed to accord America the "most favored nation treatment." For your information and verification I am sending you herewith a copy of the treaty between the United States and Korea which you will find on page 197. In Article 5 you will note that the Koreans agree to charge import duties on American goods not exceeding "ten per centum ad valorem." This condition prevailed from 1882 to August, 1910.

At that time Japan seized Korea and annexed her as a part of the Japanese Empire. After the annexation Japan announced to the other treaty powers that the existing treaties between Korea and other nations would continue in force for ten years. These ten years will be up on August 29th of this year. What I am anxious to know is, what custom duties we will have to pay after this date for goods imported into Korea?

With this in view I suggest you write a letter to the proper authorities in Washington, something like the copy I herewith enclose. If you want to take this matter up with the Department of Commerce, please do so.



## AN AMERICAN SOLDIER'S MESSAGE TO KOREA

Arise Korea! From your dormant state—  
Arise!  
Let not the Nippon weight  
Hang o'er your skies.  
Cast off your fettered chains;  
Break from oppressor's claims;  
Fight for your country's aims—  
Up and arise!

From Peng Yang's mountain height  
To Fusan's ocean bight,  
Cast off your ties.

Let Ta Han's banner wave;  
Gather your warriors brave;  
March to the battle—slavel  
Up and arise!

Now is the time drawn near,  
When Mansei's ringing cheer  
Thunders its cries.  
With flaming sword in hand,  
Fight for your just demand—  
Liberty—countryland!  
Up and arise!

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## ORIENTAL NEWS

## FISHING INDUSTRY IN KOREA

According to the Japanese official reports the total value of the fishing industry in Korea during 1919 amounted to \$35,254,276. This is an increase of \$4,550,500 over the previous year, or nearly 15 per cent. Most of this industry has been taken away from the Koreans and is now monopolized by the Japanese.

\* \* \* \*

## CHINESE STUDENTS IN AMERICA

The Chinese Government is now supporting in America about 1500 young men and women as students in the various colleges and universities. The funds for this work come from the Boxer indemnity which America gave back to China for this purpose. Therefore, in reality America is paying for this laudable work for which the Chinese ought to be grateful. There are some 500 more Chinese students who are supported by private means.

\* \* \* \*

## AMERICAN TRADE IN CHINA

During 1919 America sold to China goods valued at \$154,153,751, and China sold to America \$105,514,962. The balance of \$58,638,789 was in America's favor. These figures do not include the goods imported or exported through the British port of Hong Kong, which is really also a part of the Chinese market. There used to be only one American bank in China, but now there are six large concerns through which the American-Chinese financial business is being transacted. It is reported two more American banks are going to open branches in China. The American population in the city of Shanghai alone is approximately 3,000 in 1919, an increase of 1,800 in four years.

\* \* \* \*

## A DOG BITES THE HAND THAT FED IT

Japan borrowed from Britain \$60,000,000 and built the South Manchurian Railroad from Dalny to Mukden. She spent about \$40,000,000 for the railroad and about \$20,000,000 to provide various military, naval and police forces to make her power felt over the Chinese in that territory. In other words, the entire business was done with borrowed capital and in reality Britain has indirectly and unwittingly helped Japan to usurp the Chinese sovereignty in that region. The funny part of the deal is, that as a consequence Britain has suffered the loss of her prestige and commercial benefits in Manchuria to her debtor, Japan, who with the British money has kicked Britishers out of this vast empire. Britishers are smart and good business people, but in this transaction the Japanese seemed to have put one over on them.

## SUPPLEMENTARY BUDGET FOR KOREA

According to Governor-General Saito's statement, a supplementary budget has been introduced in the Japanese Diet for its approval with a view to inaugurate some reform measures in Korea. The total expenditures under the new bill are estimated at 43,040,803 yen, of which over 13,000,000 yen will be devoted for the extension of the police system and erection of new jails; about 400,000 yen for the salaries of new Japanese officials; about 3,500,000 yen for school improvements from which the Japanese children in Korea will receive the most benefits, and the balance will be used for enterprises of a more or less useful nature.

The greater part of this money will be derived from the sale of the Korean public land. Of course, the land will pass into the hands of the Japanese. The result of the whole scheme is that the Japanese will get the land as well as the money from the sale of the land. They will have the penny and the cake also.

\* \* \* \*

## LATEST CENSUS OF THE CITY OF SEOUL

Total number of households. . . . . 57,601  
Population of all races. . . . . 250,807  
(129,852 males, 120,965 females)

These totals are divided into the following particulars:

	Households	Males	Females
Koreans . . . . .	38,911	92,191	86,667
Japanese . . . . .	18,164	35,907	33,980
Chinese . . . . .	317	1,561	143
European and American . . . . .	129	193	175

\* \* \* \*

## FOREIGN TRADE OF KOREA

The returns of foreign trade for the six months ending June 30, 1920, as published by the Governor-General of Korea, shows 251,060,000 yen. Of this 105,960,000 yen represented exports, and 145,100,000 yen imports. As compared with the figures of corresponding period of previous year, the exports increased 7,460,000 yen, and imports increased 2,013,000 yen. The total for the current year is expected to be over a half-billion mark.

\* \* \* \*

Miss Maria Kimm, a Christian young woman of Taiku, has been arrested with other Korean girls on the charge of seditious action against the Japanese government. She was sentenced to three years' imprisonment with hard labor. Maria Kimm is well known to many American missionaries in Korea as being one of the brightest and most energetic Christian workers. She is highly educated and has been doing fine work in evangelical and educational institutions in Seoul and other cities. One more martyr among Korean womanhood!



I thought you might communicate with the State Department, for this is the department which has charge of all treaty matters with foreign nations.

In this connection I might state that before the annexation of Korea by Japan the American commerce and enterprises in Korea were in a most flourishing condition, but since the annexation American interests have practically ceased, having been absorbed by the Japanese. Further, it is almost impossible to ship any goods from America to Korea direct. The Korean customs houses are now in the hands of the Japanese, who have been doing everything in their power to hinder the importation of American goods into that country.

Further, all goods shipped from America to Korea must be transhipped from a Japanese port, in a Japanese vessel to Korea. If any goods are shipped direct to Korea they are always held up in Japanese ports, and sometimes it takes two and a half years to make delivery to the consignee in Korea. To inflict further injury the Japanese generally charge the Koreans storage for holding these shipments in their own ports. If the existing conditions continue it will be practically impossible for Americans to do any business with Korea.

It may be of some interest to you to know that what little American manufactured goods do go in Korea are handled by the Japanese, who buy the goods in America and sell them to the Koreans at an advanced price. There is one American who is trying to import automobiles from America to Korea direct, but he writes me he is having such insurmountable troubles at the hands of the Japanese that he will have to give up his business in Korea.

I sincerely hope the American Government will pay some attention to these existing conditions in Korea, not only for the sake of the Korean people, but for American commercial interests.

Very sincerely yours,

PHILIP JAIHOHN & COMPANY,  
(Signed) Philip Jaisohn,  
President

#### SUGGESTED COMMUNICATION TO STATE DEPARTMENT

Philadelphia, Pa., . . . . . 1920.

Mr. Secretary:

We beg you to advise us, with as much detail as you can, consistent with public interest, as to what will be the situation of American trade with Korea after August 29, 1920. In the Notice to the Powers of the so-called Annexation of Korea by the Imperial Government of Japan, bearing date August 29, 1910, in paragraph No. 2 the status quo as to custom duties on both exports and imports as well as tonnage dues on vessels, was preserved for the period of ten years, as per then existing schedules between foreign countries and Korea, and foreign vessels were graciously permitted to continue trade with Korea for a like period.

We are quite anxious to know what representations have passed between our government and Japan, or what agreements or understanding there are, if any, as to the continuance or discontinuance of that status quo after August 29, 1920.

We also call your attention to the second clause of that same paragraph two of the Japanese Notice to the Powers, that the same import duties and export duties applied to other powers shall apply to export and imports between Korea and Japan for the period of ten years. Almost immediately after this notice was promulgated, Japan abolished all such duties between Korea and Japan, thus giving Japanese trade a decided advantage, resulting in discrimination and a direct loss to American trade and to trade with other powers, notwithstanding the fact

that under Article 14 of our treaty with Korea, Americans were entitled to the most favored nation treatment. In other words, under our treaty with Korea if duties were abolished with Japan, Americans were entitled to have them abolished with the United States.

We read with pleasure Secretary Bayard's ruling of March 14, 1887, in a communication to Mr. Dinsmore, vigorously and patriotically applying this Article 14 of our treaty with Korea, as to most favored nation treatment, and we see no reason why it should not still apply.

We also wish you would advise us what replies Japan has made to American protests in regard to the above violation of American rights under the Korean treaty, especially in view of their repeated statements from 1905 to your Department that Japan's intentions and purposes in Korea should in no wise interfere with the treaty relations between the United States and Korea. (See statement of K. Takahira to Mr. Adee of August 30, 1904, and Mr. Adee's reply, and the speech of Marquis Ito before the Japanese House of Peers as reported by Mr. Dodge, September 19, 1907, and numerous other intervening and subsequent statements.)

It seems to us that Japan's declaration in this Notice to the Powers of the so-called Annexation of Korea that Korean treaties had ceased to be operative, is a very high-handed and arbitrary position. The United States made a treaty with Korea in 1882, to which the Imperial Government of Japan was not a party, although it did send diplomatic notes of congratulation to both parties on its consummation. During the twenty-three years that ensued Americans did the bulk of the internal development by way of railways, water works, mines, highways, etc., in Korea. Japan then stepped in, and Americans stepped out. We cannot understand how or by what right Japan arrogates to herself the right to annul a treaty between the United States and Korea, that so vitally affects the interests of American trade and business.

With assurance of our great respect and expressing our gratitude in advance for the reply to our inquiries, we are, Mr. Secretary,

Respectfully,

PHILADELPHIA  
CHAMBER OF COMMERCE  
WIDENER BUILDING  
Philadelphia

August 20, 1920.

Dr. Philip Jaisohn,  
1537 Chestnut St.,  
Philadelphia, Pa.

Dear Sir:

Referring to your recent letter relative to the tariff and trade situation in Korea.

We are informed by the Bureau of Foreign and Domestic Commerce, Washington, that the application of the Japanese tariff in Korea has been postponed for a year, and it was believed that the condition of the Korean treasury could not stand the loss of revenue involved on shipments from Japan. It is further stated that a report is expected from the Commercial Attaché at Tokyo on the subject and information will be made available when this is received.

As regards the general complaint relative to alleged discrimination against the American commerce in Korea it is stated the Department of Foreign and Domestic Commerce as well as the Department of State has had a considerable amount of correspondence on the subject and is receiving careful attention by the Department of State.

Yours very truly,

(Signed) J. W. PURNER,  
Secretary, Foreign Trade.

LIST OF THE  
LATEST BOOKS, PAMPHLETS AND MAGAZINES  
ON KOREA

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**"Korea Review"** is a monthly magazine published by the Korean Students League of America under the auspices of the Bureau of Information for the Republic of Korea, 825 Weightman Building, Philadelphia, Pa. The subscription price is \$2.00 per annum. It is the only magazine published in America which gives full information about Korea.

**"Briefs for Korea"** is a leaflet by Fred A. Dolph, Counsellor to the Republic of Korea, presented to the Committee on Foreign Affairs of the House of Representatives of the United States and to the Committee on Foreign Relations of the Senate. Will mail on application to the Friends of Korea, 732 Woodward Building, Washington, D. C.

**"The Truth About Korea"** is a little book with illustrations and maps by Carlton W. Kendall, Delegate to the International Peace Conference, 1915. Price, 60 cents. Korean Information Bureau, 825 Weightman Building, Philadelphia, Pa.

**"Korea's Fight for Freedom,"** by F. A. McKenzie. Published by Fleming H. Revell Co., New York, N. Y. Price, \$2.00.

**"The Re-Birth of Korea,"** by Hugh Hueng-Wo Cynn. Published by Adingdon Press, Methodist Book Concern, 150 Fifth Avenue, New York City. Price, \$1.50.

**"The Korean Situation"** is an authentic account of recent events by eye-witnesses. It is issued by the Commission on Relations with the Orient of the Federal Council of the Churches of Christ in America, 105 E. 22nd St., New York City. The price is 25 cents.

**"Little Martyrs of Korea,"** published by the Korean Information Bureau, 825 Weightman Building, Philadelphia, Pa. Price, 10 cents.

**"The Claim of the Korean People and Nation"** is a petition presented to the Peace Conference at Paris by Hon. J. Kiuisic S. Kimm, Delegate to the Peace Conference. Will be mailed on application to the League of the Friends of Korea, 825 Weightman Building, Philadelphia, Pa.

**"Japanese Atrocities in Korea,"** an illustrated leaflet. Will be mailed on application to the Friends of Korea, 732 Woodward Building, Washington, D. C.

**"Japanese Stewardship of Korea, Economic and Financial,"** by Fred A. Dolph, will be mailed on application to the Friends of Korea, 732 Woodward Building, Washington, D. C.

**"The Renaissance of Korea,"** by Captain Joseph W. Graves. Published by the Korean Information Bureau, 825 Weightman Building, Philadelphia, Pa. Price, \$1.25.

**"The Oriental Policy of the United States,"** by Henry Chung. Professor Jeremiah W. Jenks said in the introduction: "It contains much of importance and should be read by every American to know the political situation of the Oriental countries." Published by Fleming H. Revell Co., New York City. Price, \$2.00.

**"The Germany of Asia"** is a leaflet by V. S. McClatchy, of the *Sacramento Bee*, of California. It tells of Japan's policy in the Far East and her "Peaceful Penetration of the United States." Will be sent to any address on receipt of 10 cents in stamps. Address The Bee, Sacramento, Cal., or 732 Woodward Building, Washington, D. C.

**"Proceedings of the First Korean Congress,"** held in Philadelphia April, 1919. Price, \$1.00, including postage. Korean Information Bureau, 825 Weightman Building, Philadelphia, Pa.



Early in the spring a detachment of the Korean Independence army in Manchuria, a few hundred in number, came over to the Korean side of the Yalu River and attacked the Japanese garrison of about 300 men in the northwestern frontier of Korea. In the fight about 170 Japanese soldiers were killed. When the Japanese reinforcements arrived on the scene the Koreans had recrossed the river and gone back to the Manchurian wilds. The Japanese troops then attacked a Korean village nearby and killed a large number of the villagers, including men, women and children, in revenge. Killing innocent women and children seems to be the main object of the Japanese army and it seems to give a sense of pride and glory to the Japanese nation.

\* \* \* \*

A member of the teaching staff of the American Mission School in Korea was recently arrested by the Japanese and tortured in the usual Japanese fashion. As a result his left arm is permanently injured and useless.

\* \* \* \*

The assistant physical director of the same school was arrested, but he escaped from the jail. He was rearrested, but he made a second escape. The third time the Japs caught him while he was trying to escape from the roof of the prison by hanging on the edge of it with his hands. The Japs cut off his hand with the sword and he was then taken into a cell. A hole was drilled into his other hand, through which a heavy wire was inserted and the ends of the wire fastened to the floor of the cell. He died three days later. Thus one more Christian and patriotic soul has marched on to the Great Beyond.



MRS. W. B. STEWART

Mr. Charles M. Truby, an American mining engineer, has returned to the States from Korea. In an interview he said:

"When I went to Korea twenty years ago there was abundant opportunity for every one, native and foreigner, alike. We helped to develop their mines, and they helped us. We found them honest and anxious to treat foreigners fairly. About \$23,000,000 in gold has been taken out, and during the Korean regime it was profitable, but since Japanese interference it is impossible. Japanese are not giving Koreans what they deserve. They are taking everything they can out of Korea and sending it back to Japan. The truth about Japan, as I have seen it in Korea, is that Japanese are filled with the idea that they are a superior people and that the world is their cocoon."

Asked about the ability and characteristics of the Koreans compared with Japanese, Mr. Truby said:

"Though the Japanese dominate, the Koreans in every respect of honesty, kindness, virtue and desire to advance their country are greatly superior to the Japanese."

Mr. Truby does not believe in the necessity for Japanese expansion. He said:

"One often hears that Japan needs more territory, but this is a false claim. Japan has hundreds of thousands of acres of undeveloped land in the north superior to the land in Korea. The whole province of Hokkaido is virtually unpopulated, and the Tokyo government is making no attempt to settle it."

## A LADY FRIEND OF KOREA

Mrs. W. B. Stewart, of Upland, Calif., is one of the devoted friends of Korea. She has done more for the Koreans in California than any one we know. She has protected them from unjust treatment by the rough element of California and she has consistently exerted wholesome Christian influence over them to such an extent that the majority of Koreans in Southern California have become Christians and are leading clean, industrious, self-respecting lives.

Mrs. Stewart is an active and useful member of the League of the Friends of Korea, and she has secured more members for the League than any lady member in the west. The Koreans at home and abroad will always cherish a sentiment of gratitude and admiration for Mrs. Stewart.

## Some Reasons Why You Should Join The League of the Friends of Korea

1st. The membership in this League means that you are a red-blooded American, who believes in a square deal between individuals as well as between nations; your sympathy is with the oppressed, and your aim is to uphold justice and liberty in all lands.

2nd. The aim of this organization is to educate our people in the Oriental questions which are the important problems of the day. Your membership will help this educational movement which is badly needed in our country.

3rd. Even if you cannot take an active part in the solution of the Far Eastern problem, your interest in this organization will help those who are trying to solve them in the spirit of fairness, justice and permanent peace of the world.

4th. There are over four hundred of our people who are working in the Korean mission field which has proved to be the most wonderful center for christianization of the Far East. Your identification with this League means encouragement for our missionaries in their work and comfort to those suffering Korean Christians for they will feel that they have a friend in YOU.

5th. By payment of \$3.00 or over per year, you will become an active member and you will receive a monthly magazine—KOREA REVIEW, which will keep you informed of what is going on in the Far East, and which will tell you many things that you do not know now. Therefore, the membership is worth a great deal more than the amount of the dues, even from the standpoint of monetary value.

6th. There are nearly twenty local Leagues of Friends of Korea in America with a total membership of over 10,000 Americans of the best type. You are welcome to join any of these organizations. Perhaps you will find one among the list you wish to join. Write to the President of the local league today and make application for membership, or write to our Philadelphia League of Friends of Korea, 825 Weightman Building, Philadelphia.

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SHOW YOUR AMERICAN SPIRIT BY JOINING  
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THE KOREAN "INDEPENDENCE"  
AGITATION

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SEOUL, CHOSEN.





## FOREWORD

Copies of the *Seoul Press* containing articles dealing with the recent Korean "independence" agitation have all been sold, but demands for them continue to come in from many quarters. It is for the purpose of meeting them that this pamphlet has been prepared.

Editor, the *Seoul Press*.

Seoul, May 15, 1919.





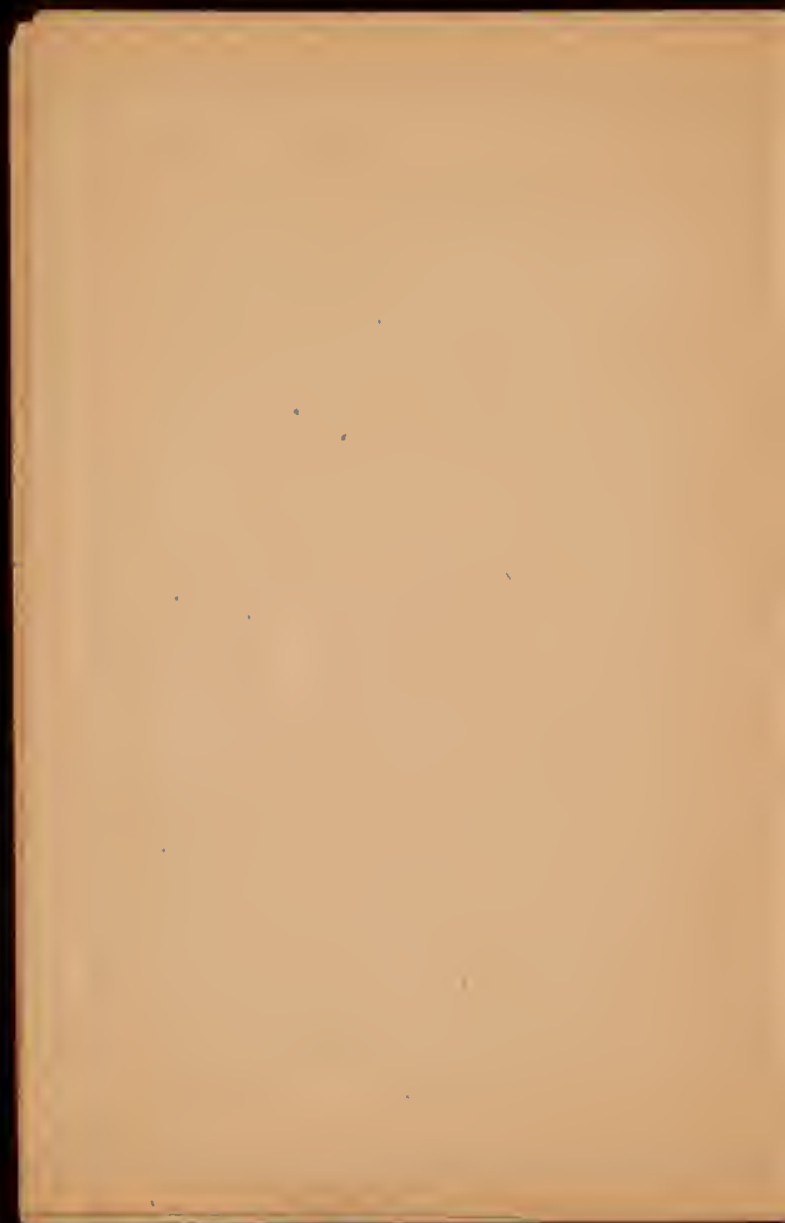
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## No Foreigners Implicated in Korean Uprisings.

(March 14).

The *Japan Advertiser* reproduces from the *Hochi*, a Tokyo daily, a statement attributed to Mr. Midori Komatsu, former Director of Foreign Affairs of the Government-General of Chosen, concerning the recent Korean uprisings at Seoul and elsewhere. The *Hochi* introduces Mr. Komatsu's statement with a rumour that seven American missionaries have been arrested on suspicion of having instigated the Korean demonstrators. This rumour is as entirely groundless as some of the accusations laid by Mr. Komatsu in the statement attributed to him.

It is very probable that Mr. Komatsu has not been correctly quoted. Having lived at Seoul and had long experience with foreign missionaries in Chosen for many years, Mr. Komatsu ought to know better and should be the last man to make any such remarks as are attributed to him. Most probably the representative of the *Hochi*, who interviewed him on the affair, held the idea, so prevalent among many Japanese pressmen, that foreigners were at the back of

the Korean rioters, and under the influence of this erroneous notion interpreted Mr. Komatsu's harmless statement in a way congenial to his liking. It is inconceivable that Mr. Komatsu made such foolish remarks against foreign missionaries as the following :

"Whenever disturbances occurred in the past they assumed an unconcerned air, without even doing so much as issuing warnings or advice to their congregations to show their respect for authority and to prevent themselves from being implicated in the trouble. Nay, they even showed a sympathetic attitude towards such disturbances. They are propagating Christianity in Korea, but pay no attention to the interests of Japan, the sovereign of Korea. While engaged in Christian propaganda work, the American missionaries run schools, and diffuse foreign political and social ideas among the half-civilized people. The principle of liberty is recklessly advocated among them, this having an evil influence upon their undeveloped minds, which are consequently tainted with excessively radical ideas.

"The American missionaries include in their number some who have no sound judgment and discre-

tion. Such people confuse the ideas of the Koreans, who are in a similar mental condition as those Japanese students who are now making an outcry for democracy, without understanding what this stands for. As a result, some Korean converts to Christianity are so senseless as to have recourse to radical action."

Mr. Komatsu knows quite well and, while in office, frequently declared that foreign missionaries were very good friends and assistants of the administration in the past, as they continue to be, in the work of bringing peace and good order in this peninsula and of making Koreans good citizens of the Empire. It is not true to say that in the past they neglected to withhold their Korean congregations from being implicated in political troubles. On the contrary, they have always striven to make their followers law-abiding and, whenever occasion demanded it, were active in restraining them from going to extremes. It is not also true to say that they pay no attention to the interests of Japan, the sovereign of Korea. Well knowing that smooth co-operation with the Japanese authorities will bear fruit for the good of the Korean

people, who naturally claim their chief attention, they have always shown themselves eager to assist in the execution of any plan drawn up by the authorities to enhance the welfare of the Koreans. The missionaries may not have endeavoured to promote the interests of Japan in a direct way, for they are neither agents nor officials of the Japanese Government, but they have always done so in an indirect way. Further it is not true to insinuate that American missionaries are chiefly responsible for the diffusion of foreign political and social ideas among the Koreans. This cannot be possible, for all the schools under their management are under the strict supervision of the Government and all discussion of political subjects is vetoed in the class rooms. Nor will or can the American missionaries give political speeches from the pulpit. The idea that the American missionaries, besides being propagators of Christianity, are political teachers and agitators is simply preposterous. There can be no doubt that foreign political and social ideas of very advanced or radical form have found their way into Chosen. But it is easy to imagine that the channels through which these "dan-

gerous" ideas are conveyed are many and various. They may come through newspapers, magazines, hooks, travellers from foreign lands, students returning from Japan and foreign countries, and so forth. It is simply absurd to impeach the American missionaries, who are probably among the least responsible for this offence, if the diffusion of advanced ideas may be so called, as being the parties chiefly responsible for it. Finally with regard to the remark that "the American missionaries include in their number some who have no sound judgment and discretion," we may say that even the worst of them has enough good sense and judgment not to utter such silly and indiscrete remarks.

In this connection it is interesting to note that the *Japan Advertiser* quotes, in the same issue in which it reproduces Mr. Komatsu's alleged statement, Dr. Seiji Hishida, who was in the service of the Foreign Affairs Bureau under Mr. Komatsu, as having remarked: "The reports in circulation that the Christian teachers in Korea are the instigators, or at least leading participants in the rioting in Korea is an old story and quite absurd. It is foolish to say and

repeat that the Christian teachers are inciting the Koreans to insurrection, although it is the usual thing that is charged every time there is a little trouble." We are in a position to endorse Dr. Hishida's statement and positively assert that no foreign missionaries are implicated in the recent trouble.

In an interview a representative of ours had with Mr. Katsuo Usami, Director of Internal Affairs, Mr. Usami declared that he was satisfied that no missionaries were concerned in the disturbances. This clear statement by a high and responsible official of the Government ought to dispel any erroneous suspicion that may still linger concerning their attitude. But if more explicit vindication is needed, here it is. It is the gist of a public statement given by Mr. Sangai Kokubu, Director of Judicial Affairs:

"Rumours have been rife that foreign missionaries incited the disturbances or at least showed sympathy with the rioters. These rumours owe their origin to the fact that among the leaders of the rioters there have been found Christian pastors and students of mission schools and so it is not to be wondered that they gained currency. But that they are entirely ground-



less has been established by the result of investigation into the matter conducted by the authorities. The authorities have carried out thorough and strict inquiries concerning it and are satisfied that there is no trace whatever that foreigners instigated the disturbance. Nor is there any evidence that they knew beforehand of the occurrence of the trouble and gave support to the rioters. It is wrong to harbour suspicion against foreigners without justifiable ground. It is still more to be condemned to spread through the press false reports and baseless accusations against foreigners, fabricating such reports and accusations out of mere suspicion. Such acts will excite the ill-feeling of foreigners against Japan and may cause trouble in international relations. Should any foreigners be found guilty of sedition or similar offence, the authorities will have no hesitation in prosecuting them, but as none have been found to be responsible for the recent trouble, people at large should cast away whatever doubt they may still entertain against them."

### Stories of Cruelty.

(March 20)

In connection with the independence agitation in this peninsula we have heard of many stories of cruelty alleged to have been meted out to Korean rioters by Japanese police and troops. Some of these stories are so shocking that they are hardly believable. We can easily imagine cases of excess committed by the police and troops in a moment of excitement. They may have dealt with rioters in a harsh way and probably went too far in the execution of their duties. We find it, however, hard to reconcile ourselves to the belief that they acted just like the Huns in Belgium. Nevertheless there appear to be many among the foreign missionaries who believe the stories. This is not surprising. They constantly associate with Koreans, with whom they can freely converse, as they know Korean very well, and it is mostly from their Korean acquaintances that they obtain information. On the other hand, the missionaries rarely come in contact with Japanese on account of the language difficulty. In this way they only hear one side of the story. Now it is a notorious fact that the average Korean is a great liar. Even among

Koreans calling themselves Christians there are a great many who do not hesitate to speak an untruth when they find it advantageous to do so. It is very possible that in connection with the recent trouble Koreans have been telling their foreign friends all sorts of exaggerated and distorted stories, painting the Japanese in the blackest possible colour. On the part of foreign missionaries, it is equally possible that, with their good nature and very creditable characteristic of pinning faith in those whom they regard as their friends, they lend ear to their untrue stories and are misled into forming an incorrect judgment of the situation. It appears to us that in these days, one can not be too much on guard against being deceived by those who have their axes to grind.

### Mischievous Rumours

(March 21)

Koreans, as is well known, are great adepts in fabricating and disseminating all sorts of rumours. In times such as the present especially are they spread with the rapidity of wild fire. Many of them

are so absurd that to intelligent people they are a cause of amusement, but the great masses of the Korean people, who know little of the world situation, and are as credulous as children, believe them to be gospel truth. Only a few days ago it was rumoured that President Wilson was coming to Seoul to rescue the Koreans from the Japanese yoke, and that, simultaneously with his arrival in town, Korean shops, now remaining closed, would throw open their doors. Incredible as it may seem, this foolish story was believed even by many who are usually considered intelligent. It is a pity that such foolish and sometimes very harmful rumours are allowed to circulate. It appears to us that if all, who are in a position to teach and lead the people, endeavour to disillusion and enlighten their Korean followers, they will materially help towards quieting down the situation.

In yesterday's issue of this paper, we ventured to caution foreign missionaries against being deceived by Korean liars. A typical instance has just come to our notice. On Tuesday one of our foreign friends told us that he had heard that one of the Korean girl students

arrested and imprisoned in connection with the recent trouble had been tortured and died in consequence. The following day we had an opportunity of seeing Mr. N. Watanabe, President of the Supreme Court, and referred to the matter. Mr. Watanabe said that he had also heard of the story and so he made inquiries at the Police Station with the result that he found that it was absolutely groundless. He was further satisfied that all the prisoners were in good health and that there was not a single case of illness among them.

Yesterday we heard another rumour that as many as eight prisoners in West Gate prison had died in consequence of torture. We can safely say that all these stories of torture have been woven out of whole cloth with malicious intent.

### What Foreign Missionaries Can Do Now

(March 22)

There can be no two opinions as to the imperative necessity of restoring peace and order to this land as soon as possible. The agi-

tation is gradually subsiding and before many days pass Chosen will, we hope, be as quiet as before. Nevertheless it will not be easy to heal the ill-feeling and rancour created in the minds of many Korean people by the recent trouble, and it will take a long time to reconcile them to the Japanese administration. This can only be done by giving the Korean people a more liberal administration, by satisfying all their reasonable wants, and by offering them better and wider opportunities for success and self-promotion. No doubt the Government intends to do all these things and in time will carry out new policies on a democratic line. Obviously, however, it is impossible to introduce a great change in administration in a short time.

What is now of urgent importance is the restoration of normal conditions, and all well-wishers of the Korean people should help towards the consummation of this desirable state. It is out of the question on the part of the Government to accede to the desire of the Korean demonstrators, and as long as they continue to carry on their agitation the authorities are bound to check their activity by



force. The Korean demonstrators ought to have seen by this time that it is not only perfectly useless but detrimental to the interest of their fellow-countrymen to keep up the agitation. The longer they continue to defy the law, the sterner will be the Government measures taken against them, and meanwhile millions of innocent people are suffering more or less in consequence of the unquiet state of things. So there can be no gain saying that all friends and well-wishers of the Korean people should coöperate with the Government in endeavouring to calm down the situation.

For the doing of this good work foreign missionaries seem to us to be in a particularly advantageous position. To be quite frank, we think they would have rendered a great and good service had they, at the beginning of the trouble, put forth more efforts to persuade those Christian Koreans, who associated themselves with the followers of the Chyondokyo in the independence agitation, to stop it by telling them that the theory of self-determination was applicable only to nations directly concerned in the war, and that no Power would help the Koreans in their

dream-like desire. But in acting in such a way missionaries would have run the risk of losing their popularity among their Korean followers for a time and so it is only natural that they did not do so. We can well sympathize with them in the attitude of neutrality they took in connection with the trouble. But it is not ourselves alone who wish that they would show more moral courage and tell the truth to the misguided Koreans and so endeavour to get them to retrace the erring steps they have taken. There is no shadow of doubt whatever that the missionaries do love the Koreans and sincerely desire their good, but it appears to us that sometimes their love is shown too negatively. A really good friend must occasionally show those whom he loves a manlier sort of love, point out to them frankly the errors they may have committed and try to help them out of difficulties into which they have fallen. In the present condition of things foreign missionaries in Chosen have great opportunities of doing great service both to the Korean and Japanese peoples by showing their Korean followers the folly and uselessness of indulging in empty demonstrations.

We earnestly hope that they will not let those opportunities slip by.

### Stories from Missionaries.

(March 25)

Our attention has been called to a letter written to the *Peking and Tientsin Times* by a missionary from Syenchon concerning the recent Korean agitation at his town. The letter gives a very one-sided story of the trouble and the Japanese are represented as no better than the Huns in Belgium. To emphasise the charges laid against the Japanese, the writer makes quotations from the *Korea Daily News* and "The Tragedy of Korea" by F. A. Me-Konzie—two of the most bitterly anti-Japanese publications ever published.

Whatever motive the missionary may have had in writing the letter, it is evident that he entertains anything but good feeling against the Japanese and is desirous of discrediting them in the eyes of the outside world. Probably it was written out of sympathy with the Korean people and the writer allowed himself to be carried away by sentiment. He is of course

entirely free to show his pro-Korean feeling, but was it wise for him to exhibit such a bitter sentiment against the Japanese? Such letters as the one he wrote will only encourage the Korean people to stronger resistance to the authorities and do a great deal of injury to their best interests, besides hampering to a great extent the work of the authorities. The writer surely knows that it is hopeless for the Korean people to aspire for independence. He also surely knows that the Koreans are incapable of managing their own affairs, and that the day Japan withdrew herself from the peninsula, it would fall into a state of anarchy. If he is a wise man and a sincere well-wisher of the Korean people, which he no doubt is, he will refrain from writing such indiscrete letters, which only embitter the relations between the Koreans and the Japanese and do no good. We know that the suspicion of many Japanese that foreign missionaries are behind the Korean malcontents is unwarranted, but we must say that when a missionary acts in such a way as we have pointed out, it is only natural that their suspicion should be aroused and strengthened. We are very sorry

for the indiscretion of the missionary at Syenchon and hope that he will not repeat it. As a good friend of the Korean people and as a teacher of the noble religion of peace and love, he should endeavour to calm the situation by explaining to his Korean followers the uselessness and folly of the agitation started by a misguided section of their countrymen.

In strong contrast with this missionary, we happen to know of another who has done and is doing his best to lead his Korean flock in a right direction. None of his followers took part in the agitation and all the schools and churches under his control have kept themselves aloof from it. Doubtless there are many other missionaries of the same type. As we have said in a previous issue of this journal, foreign missionaries have now great opportunities for rendering good service both to the Korean and Japanese peoples. We are confident that the Syenchon missionary is an exception, and that the missionary body, as a whole, is acting in a proper and blameless way.

## Neutrality of Missionaries

(March 28)

We are given to understand that the attitude of foreign missionaries as a body concerning the present trouble is one of strict neutrality. They consider it as political in nature and for this reason they are bound by their duty as well as by their position as foreigners not to interfere. Technically this attitude of theirs is correct. Nevertheless it appears to us that as friends of the Korean and Japanese peoples they should endeavour to promote peace and love between them. Especially does it appear to us to be their duty to try to enlighten misguided Koreans on the folly and uselessness of their agitation. They are acting against the law of the State and inviting to themselves disaster. Is it proper on the part of missionaries to stand aside while the people whom they love are committing serious mistakes? By boldly telling their Korean followers the hopelessness of the agitation, they will no doubt lose their popularity for a time and most probably many will desert the church. But after the agitation is over and the rainbow which the agitators are



trying to reach vanishes, will not the missionaries stand in a rather unpleasant position towards their Korean followers? It is not impossible that many of them will think the missionaries were rather unkind to them by not telling the truth. We have full confidence in the ability of the Government to restore peace and order, but what we are most concerned about is that, if the situation be not speedily calmed down, the authorities will be compelled to adopt sterner measures to the disadvantage of the Koreans. Already we hear voices raised in some quarter advocating strong measures. We do not think that the higher authorities will lend ear to these voices, but if the Korean agitators think that the moderation of the Government is a sign of weakness and do not stop their activities they will have cause to repent such idea. It is high time, we think, that all well-wishers of the Korean people did their best to quiet down the situation.

We may also take this opportunity to call the attention of missionaries to the indiscretion of writing letters such as the one sent to the *Peking and Tientsin Times* by a missionary from Syenchon, to which we referred a few days ago.

We note that the *China Press* of March 21 publishes a statement of the Korean situation said to have been drawn up by a committee of missionaries at Pyongyang. It is not so violent in its exhibition of anti-Japanese sentiment as the letter by a missionary from Syenchon, but it cannot be said that it was written by men taking an attitude of strict neutrality. A strong sympathy for the Korean people is expressed in it on the basis of one-sided hearsay and prejudice. Our wonder is: with what motive and purpose did the missionary committee write and publish it? Such communication cannot but embitter the relations of the Korean and Japanese peoples and obstruct the restoration of peace and order in this peninsula, inducing Korean agitators to entertain false hopes. There is also fear that it may deepen the suspicion held against the missionary body by many Japanese and aggravate their difficulties. For ourselves, we appreciate the delicate position in which they stand to-day and sincerely sympathise with them in their concern for the people whom they love, but we must ask them to be extremely careful in the expression of opinions on the situation. This we ask of them,

not because we are afraid of our country being subjected to a storm of criticism by the world, but for the sake of the Korean people, and for that of peace and good feeling.

### Attitude of Missionaries.

(March 30)

In regard to the present trouble in Chosen and the attitude of foreign missionaries concerning it, Mr. S. Niwa, General Secretary of the Japanese Y.M. C. A., recalls the attitude taken by Dr. John R. Mott, the great leader of the Y.M.C.A. movement, in connection with the conspiracy case. It will be remembered that in regard to it one of the foreign secretaries of the Korean Y.M.C.A., in conjunction with a missionary, wrote to the Continuation Committee of the Edinburgh Conference a letter very inimical to Japan, accusing on groundless suspicion the Japanese Government of having the intention of wiping out the Christian movement in Chosen. This letter was published by the *China Press* and in consequence the Y.M.C.A. secretary and the missionary found themselves

in a rather tight place. Not long after this took place, Dr. Mott broke his journey at Seoul on his way to America from Europe, in order to deal with the trouble thereby caused to the Y.M. C. A.

On his arrival at Seoul, Dr. Mott refused to receive the secretary concerned. This was not of course because of any lack of friendly sentiment on his part toward him. His great love of all men working under him is too well-known. Dr. Mott, however, evidently did not like to have an interview with, and listen to the man, who committed the indiscretion of offending the authorities for no sound reason. The first thing Dr. Mott did was to see Mr. N. Watanabe, President of the Supreme Court, and hear his views concerning the affair. He next interviewed Mr. M. Komatsu, then Director of Foreign Affairs of the Government-General of Chosen, and finally waited on Count Terauchi, the Governor-General of Chosen. Mr. Niwa, who gives his reminiscence of the affair was present at all these interviews. He says that at these interviews Dr. Mott invariably put three questions to the gentlemen he interviewed

These questions were: (1) Was the secretary involved morally wrong in character? (2) Was he lacking in loyalty to the powers that be? (3) Did he fail properly to make Korean young men under his leadership loyal to the Government? To these questions, both Mr. Watanabe and Mr. Komatsu gave no definite answers, nor did Count Terauchi, who scarcely knew him, but Mr. Watanabe and Mr. Komatsu gave their frank opinion as to his conduct. Dr. Mott was satisfied that the conduct of the secretary concerned was not quite blameless as regards the points mentioned in the questions No. 2 and No. 3. He dismissed and sent him home in disgrace and only after Mr. Fletcher Brockman, brother of the present honorary Secretary of the Korean Y.M.C.A., pleaded for him, did he give him a post in China. While thus dealing with a man who did not loyally support the Government, Dr. Mott declined to receive any longer an annual subsidy of 10,000 yen granted by the Government to the Y.M.C.A.

In telling the story, Mr. Niwa expresses his unbounded admiration at the upright and manly conduct of the world-renowned leader of the Y. M. C. A., and declares

that such an attitude is extremely desirable on the part of foreign missionaries in Chosen at the present juncture.

### Stories of Cruelty Again (April 1)

In regard to an article entitled "Stories of Cruelty" published in these columns some days ago, we have received letters from a few missionaries describing what they have actually witnessed in the treatment of Korean agitators by the police, gendarmes, troops, and Japanese civilians in their localities. The writers give some vivid pictures of the harsh way in which unarmed Korean demonstrators were handled, and express themselves highly indignant at the high-handed measures adopted by the guardians of peace in coping with the situation. Especially indignant are they at the part played in the suppression of disturbances by Japanese civilians, who, in their opinion, had no right to take part in it. We have made inquiries into the matter and as the result we must admit that in not a few



cases the complaint made is based on fact. It is stated that the Severance Hospital is full of Korean patients injured during the disturbances, many of them bearing on their bodies unmistakable evidence of the rough treatment they received at the hands of Japanese. We are not astonished at the indignation felt by missionaries, who saw people, whom they love and with whom are well acquainted, beaten, kicked, and otherwise brutally handled. It is but human to sympathize with the under dog. Had we seen such unpleasant scenes as described in the letters referred to, we should have felt our blood boil.

It is unjust, however, to think, as some missionary friends of Koreans seem to do, that the excess committed by the police and others on Korean demonstrators had the approval of the higher authorities. As a matter of fact, the police, gendarmes, and troops had orders to deal with Korean demonstrators in as moderate a way as possible, and were forbidden to use their weapons unless for self-defence. These orders were at first strictly obeyed and so at the beginning of the trouble there were few casualties. Unfortunately the moderation

shown by the authorities was taken by Korean rioters as a sign of their weakness, and they became audacious and provocative, and whenever they were in a position to overpower the guardians of peace they did not hesitate to resort to violence. In the interior such was especially the case, not a few policemen and gendarmes and their families in isolated places having been ruthlessly massacred. At Seoul and other towns, too, Korean demonstrators have become quite bold of late. Some police-boxes have been demolished, several tramcars wrecked, and the police have been stoned by mobs. In face of this, it is not surprising that those detailed to suppress the rioting have been provoked and resorted to harsh measures.

It may be asked by sympathisers of Korean demonstrators: Granting that harsh measures were justifiable in the suppression of rioting, what need was there to handle prisoners in rough ways? In reply, we must say that there was none, but the prisoners generally behaved themselves arrogantly, assuming a very haughty manner and glorying in their foolish act. In a moment of excitement, it is not strange that those in charge of them

become angry and express their anger in act. It is inconceivable that none but saints would act otherwise. It may be further asked: What about the part played by Japanese civilians? We condemn them for what they did. Even in their case, however, there is justification in not a few instances. We know of cases in which Japanese women and children were cruelly maltreated by Korean rioters. Only a few days ago a Japanese woman living outside West Gate, Seoul, while returning from a public bath house in the evening was seized by a gang of Korean hooligans, carried into the woods near by, and treated by them in an unspeakable way. It is well known that coloured people in the United States guilty of such a crime are lynched. Japanese cannot be expected to show themselves better than Americans.

Foreign missionaries, hearing only distorted and exaggerated stories from Koreans only, or seeing through coloured glass the doings of the police and others, conclude that Japanese behave themselves like the Huns in Belgium. They are at liberty to say whatever they like, but if they are fair-minded they should also try to

hear from the Japanese side. In order not to excite strong feelings among the Japanese population, the authorities are purposely withholding from the public reports of the infamous behaviour of Korean rioters towards peaceful Japanese. By applying to the authorities, we think, missionaries will obtain information which will considerably change their view of the situation.

### Is the Agitation a National Movement?

(April 2)

An idea seems to be entertained in certain quarters that the present agitation is a national movement. It is not astonishing that those not in real touch with the situation should conceive such an idea, seeing that the agitation is widespread and that even women and labourers have taken part in it. It also seems that there are many people who consider the present agitation as an outcome of the infection by the Korean people as a whole of the world-wide yearning for freedom and independence and for this reason as a national movement.

Those well posted on the situation, however, are of the opinion, and we share their view, that such an idea is very erroneous and that the agitation is not at all national. It is true that the longing for freedom and independence now finding expressions in many parts of the world, in Egypt and Ireland in particular, has exercised powerful influence over the ideas and thoughts of many Korean young men and women, who are sufficiently educated to be able to read newspapers. Also there is no doubt that many Korean Christians, who have come under the direct influence of American missionaries, have learned something of the world situation and been seized with aspiration for the independence of their country. It is an undeniable fact that the agitation has been started by these students and men, but it is entirely wrong to think that they represent the Korean people.

Why is it then that the agitation is so widespread, and even keepers of small shops, peasants, and labourers have participated in it? The answer to this question is that they have either been deceived and misled by agitators into the belief that Korea has really recovered independence, or have been

obliged by threat, or hired to join in the movement. As is well known, the simple-hearted and meek Korean masses are easy victims of black-mailers. In many cases it has been ascertained that people have joined in the agitation simply for fear of revenge at the hand of agitators. In many other cases, it has also been ascertained that labourers have been hired by them to shout "mansei" for so much pay a day. A very amusing instance is that in a certain locality agitators managed to persuade a party of school boys to gather and shout "mansei" by giving them some sweets. The boys assembled and waited for a signal from the agitators. On the signal being given, to the astonishment of the agitators the boys shouted "Chekuk mansei!" (Hurrah for the Empire.)

Whoever thinks that the simple-hearted and ignorant Korean country-folks know anything about such modern ideas as the principle of self-determination of weaker nations is a man who does not know the real Korea. It is absurd to conclude that the Korean masses are really and consciously aspiring for independence. Reports from the interior agree in saying that all intelligent people of good means



are standing entirely aloof from the agitation and hoping for the speedy restoration of the normal condition of things. On account of the recent high price of rice and other agricultural products they are very well-off and well contented. In a private letter written us by a young Korean gentleman, who was educated in an American college, there occurs the following passage : —

"I am sorry to say that even my home town has got into the trouble. Thanks, however, to the energetic measures taken by the police, the rioting did not continue long. The disturbance is quite unfortunate and apparently a feeling of discontent prevails among a section of our young hot-bloods. These youngsters, however, do not know what qualification they should have in the event of the object they are crying for being given them, nor do they apparently care to find out. I am sure that the authorities have much work to handle the situation. Such troubles occur in any age and among any nation, but the childishness of our countrymen is quite problematic."

We think that the quotation given above well reflects the feel-

ing regarding the situation of respectable Koreans of good education and good means, who are the backbone of the nation. As long as they remain loyal to the powers that be, there is no fear whatever that the trouble will become uncontrollable. Already the agitation is subsiding, as is quite natural with a movement which is not at all national but only sectional. We trust that before long the peninsula will become as peaceful and orderly as before.

## Disturbances in Korea and Egypt

(April 5)

A British resident in Seoul has written a letter to the *Japan Advertiser* severely criticizing the methods adopted by the authorities in coping with the disturbances in Chosen. The writer tries to represent the Japanese authorities as no better than the Huns in Belgium by misrepresenting and exaggerating the measures taken by them to subdue the rioters, who apparently appear to him as gentle as so many lambs. He says that on the part of the Korean rioters "there have been no assaults, no stone-throwing

(save when some tram cars were damaged), no incendiary fires " while the only policy pursued by the Government in dealing with the situation is, according to him, "that of savage repression." It may be useless to try to point out to the writer and people of his type, since they refuse to judge impartially, that the Korean rioters have been acting in no gentle manner. In many cases they have resorted to violence and have committed indescribable atrocities, demolishing Government offices, killing officials, and insulting Japanese women. In Seoul there have been frequent cases of incendiarism, and five persons have been discovered and arrested in the act of setting fire to buildings. There have been many casualties among the Japanese residents in the interior, and, although it is constantly asserted by foreign "friends" of the Korean demonstrators that they are unarmed, it is a fact that many of them carry some weapon or other. An official report says that it has been ascertained that at least twenty thousand demonstrators have been armed with clubs, kitchen knives, and similar weapons. In view of this, it is unjust to say that the Japanese authorities should refrain

from taking stern measures against the mobs.

A few months ago there took place at Calcutta some serious disturbances, in which hundreds of Indians were killed by the British authorities. The full report of the affair has never been revealed, but it is presumable from news leaking out that the British authorities did not deal with the rioters with gloved hands. In Egypt very serious disturbances seem to be taking place. From meagre reports so far cabled, it is also presumable that the British authorities are adopting very strong measures to settle the situation. It is already known that casualties occurred among the Egyptian rioters, that General Allenby has been appointed Commander of the British troops in Egypt, and that an order has been issued that all attempting to obstruct telegraph and railway communications will be summarily shot. All this shows that in dealing with the situation the British authorities in Egypt are pursuing a policy similar to that pursued by the Japanese authorities in Korea—a policy, which the "British Resident" in his letter to the *Japan Advertiser* calls "that of savage repression" or "German methods." Can he

then say that the British in Egypt are behaving themselves like gentlemen, but the Japanese in Korea are acting like the "Huns in Belgium." ?

### Destruction of Forests.

(April 6)

April 3 was Arbor Day and had it been peaceful millions of young trees would have been planted throughout the peninsula. At Seoul officials of the Government-General and teachers and pupils of Japanese schools observed the day by planting seedlings on a hill outside the West Gate, but it seems that in the interior, owing to the disturbed condition of things, very little was done in the way of afforesting naked forest lands. Last year 20,400,000 young trees were planted on Arbor Day, but it is presumable that the number of trees planted this year was but a fraction of the above figures. This is very regrettable.

What is still more regrettable is the fact that, as the guardians of peace are more than fully occupied in suppressing disturbances taking place in one place or another, they

have little time to look after the protection of forests. In normal times, the cutting of trees is very strictly controlled, people being required in many cases to obtain the permission of the authorities to cut trees even in forests belonging to them, while state-owned forests are of course more rigidly protected. All this is done, it is needless to say, with no idea of oppression, but with the intention of reviving as soon as possible many mountains, which are physically dead because of the absence of trees. The Government measures for afforestation have been showing excellent results, as the fact that many mountains, which were formerly practically treeless, have begun to be decked in green shows. It was hoped that before many years elapsed, the mountains of Chosen would become as green as those in Japan.

It is feared that the attainment of this hope will have to be deferred for several years, because of the present disturbances in the interior. The police and gendarmes are too busy to look after the protection of forests, and ignorant Korean people, thinking that they have already won independence and can do as they



please, are recklessly felling trees. In many places, we learn, they are uprooting young trees planted before under the direction of the Japanese authorities to give vent to their enmity. These misguided people do not know what curse they are inviting to themselves by acting in such a foolish way. This fact is further evidence, if more is needed, showing that the Korean people are still far from being able to govern themselves, even though the Government were inclined to give them autonomy. And yet there are some people, like a British resident in Seoul whose letter to the *Japan Advertiser* we considered yesterday, who think that "the studious misrepresentation of the Koreans as a degraded and decadent people must cease." Not one of those sentimental people, it seems to us, who directly or indirectly show their sympathy with the misguided Korean agitators and thereby encourage them to continue their foolish movement, can be said to be a real friend of the Korean people.

### Japanese and British Methods.

(April 8)

With reference to our article published a few days ago, in which we stated that the British authorities in Egypt are pursuing a policy similar to that pursued by the Japanese authorities in Korea, an Englishman asks us if we "can produce evidence recording that any Egyptian has died as the result of eighteen bayonet wounds received during the disturbances, or if a single Egyptian child has had its brains dashed out by the butt-end of a British rifle?" In answer to this query, all we can say is that we have no Japanese missionaries living in Egypt, who will write home how Egyptian agitators have been killed. All we can know of the disturbances in Egypt is through the meagre press telegrams despatched by Reuter, which is known to be a British news agency. How can we produce any evidence as demanded by our correspondent? We do not believe in the least that the British authorities have been pursuing any German methods in Egypt, but had Egyptian agitators and their sympathizers any chance of inform-

ing the world of what has been happening in their country, we imagine they would have some nice stories to tell about the methods employed in the suppression of the disturbances. None can say that in isolated cases acts of cruelty have not been committed by British soldiers in Egypt, as was undoubtedly the case with some Japanese policemen and gendarmes in Korea. The difference between cases in Egypt and Korea, it seems to us, is that in the former there are no prejudiced people to cry down the authorities, while in the latter there are not a few who see things through coloured glasses. Only recently a Japanese professor came back from India, whence he was deported on suspicion that he was a friend of Indian malcontents. We can well imagine that if some Japanese Buddhist missionaries lived in Egypt and showed any sympathy with Egyptian agitators they would be as promptly deported.

Our correspondent further writes :

" Moreover it would be interesting to know if the British authorities in Egypt have allowed British *firemen* to parade the town at night, armed with long staves, having a

strong iron hook at one end, with which to dig holes in the heads and bodies of Egyptian agitators. There is ample proof of these things having taken place in Korea. There is a great deal of difference between a stern policy and a policy of calculated brutality, the Western allies had followed the former, the Huns the latter. What will be the world's verdict on the policy pursued by Japan in this country ?"

In regard to the matter of Japanese firemen being allowed to parade the streets at night, it may be explained that, due to frequent cases of incendiarism taking place, Japanese civilians in places where the police force is insufficient, have been obliged to employ them to guard their houses. Surely no fair-minded people will say that Japanese civilians should do no such thing, but remain quiet and passive even though fire might be set to their houses and their women and children be assaulted. It is unjust to accuse the Japanese authorities of pursuing in Korea " a policy of calculated brutality." Undoubtedly there have been some exceptional cases of excess, but we trust that, all the same, people friendly disposed towards Japan and having broad views, will not

say that the Japanese have been acting in Korea in any way to make them afraid of the world's verdict.

### Arrest of a Missionary (April 9)

We are exceedingly sorry to hear of the arrest of an American missionary at Pyongyang on the charge of sheltering some Korean breakers of the law. We hope that judicial examination of the case will show that he is innocent of the charge and he will be acquitted. It seems, however, that some leaders of the rioters at Pyongyang were found actually hiding in his house. He may not have known that they were implicated in the trouble, but this seems to be a remote possibility. We are afraid that he will find great difficulty in showing that he is not guilty of the crime he is charged with.

Even granting that the missionary concerned is innocent, none can deny that the conduct of some missionaries at Pyongyang and Syenchon with regard to the trouble in this peninsula has been anything but discrete. Letters writ-

ten by them to Chinese papers giving sensational stories of the agitation show that, notwithstanding their profession of strict neutrality, they have not observed it in the least. In fact they give the reader the impression that they have actually taken sides with the Korean agitators and encouraged them to action. We have always placed full confidence in the wisdom and discretion of foreign missionaries, and have endeavoured from time to time to defend them from accusations made against them by the Japanese press that they were hostile to Japan. We are keenly disappointed to find that we have been betrayed by some of them. Nevertheless we do not think that, because some of them have acted contrary to our expectation, the missionary body in Korea as a whole is anti-Japanese and inclined to encourage Korean agitators by sympathizing with them in one way or another. It is to be feared that the incident at Pyongyang will give fresh material to the jingoistic papers of Japan for further attack on the foreign missionaries in Korea, while on that account the feeling of some of them will be unduly aroused against Japan. We should be exceedingly sorry, as



all intelligent and broad-minded Japanese would be, if the incident should bring in its train such an eventuality. It is to be earnestly hoped that the Japanese press will show moderation and broad-mindedness in dealing with it, and that the missionaries will not become too much excited over it.

### Japan's Efficient Administration of Korea.

(April 10)

We learn from a New York despatch that the *New York Times*, in an editorial entitled "Egypt and Korea" published in its issue of March 20, says that the independence movements in the two countries involve not only questions concerning the self-government of the two peoples, but the still more important question whether they are capable of governing themselves. Both Korea and Egypt have come under the rule of Japan and Britain respectively, because their peoples lack this ability. In ruling Korea, Japan may have occasionally shown unnecessary severity, bringing about unfortunate results, but there is no denying that the

Japanese administration is efficient and has promoted the prosperity of the people. It is desirable that Japan will gradually guide the people and instill in their minds advanced political ideas and thoughts, but it is evident that were Japan to grant the Koreans autonomy all at once, Korea would immediately fall into a state of anarchy, constituting a grave danger to herself. It is necessary for the benefit of the world at large that Korea be given enlightened rule from the outside for a while.

All fair-minded people, who know anything of what Japan has been doing for the welfare of the Korean people, will endorse this sane view of the New York paper. It cannot be denied that Japan has committed blunders in her administrative work in Korea, but she is always ready to correct them. It cannot also be denied that whatever inconvenience these blunders may have caused the Koreans, it is but slight as compared with the good things they have been given by the new regime. In every country and at any time there are malcontents. Korea has them too and due to their nefarious work, she is now passing through a very unpleasant time. It is a matter of

great regret, but we trust that the trouble will soon pass away and a better state of things be witnessed in the peninsula.

### Fictitious Stories from Chosen.

(April 12)

It is extremely interesting to read in foreign papers published in Japan and China all sorts of stories concerning the trouble in Chosen. Needless to say, most of these stories are highly coloured fictions and rather poor productions at that. For instance, the *Japan Chronicle*, a journal always eager, or at least claiming, to print only the truth and nothing but the truth, publishes an article from a correspondent, which is largely woven out of whole cloth. To give a few extracts therefrom:

"The Japanese banks and post offices refuse to remit any money for Koreans, and it is said that the post offices have confiscated money that has been brought to the window to buy postal orders for abroad. Surely there cannot be any law even in the Japanese

Empire to uphold such acts.

"Japanese policemen are now stationed on all trains to examine every Korean who may be traveling; they go through baggage and person, and confiscate all letters or anything written, these being torn up in front of the individual on whom they are found. If any of the letters are of the 'dangerous' type the man is arrested and taken to prison.

"Any one carrying large sums of money has to give a satisfactory explanation, otherwise it is liable to be confiscated. What the military and gendarmerie hope to accomplish by these methods it is difficult to understand. The effect is to keep alive the hatred and rouse the spirit of the Koreans."

All this is not true. The correspondence is dated Korea, April 3. Probably this is wrong. It should have been dated April 1.

### Governor-General's Instruction.

(April 12)

Under date of April 10. Count Hasegawa Governor-General, issued an instruction by way of warn-

ing to Koreans at large. It reads:—

I, the Governor General, regret that, while the administration of Chosen is in order and the result of it is gradually manifesting itself, agitation broke out last month, and the lives of law-abiding people are threatened. I have already issued two instructions by way of remonstrating with agitators for their indiscrete movement, and have since endeavoured to enlighten and disillusion them. Nevertheless, the agitation has not as yet come to an end but has recently even gained strength, and the rioters are now going the length of attacking Government officials and destroying Government and public offices. The people at large are not of course connected with the doings of the mob. I think it necessary quickly to relieve the law-abiding people from the affliction thus suffered by them and to restore peace and order, so that the people may be assured in their enjoyment of peaceful living. I have accordingly asked the Government at home for the despatch of troops in order to garrison places in the interior. The people at large must rely on the protection of the authorities, show themselves indus-

trious, and rest in peace. To maintain peace by military force is of course contrary to my desire but it is now absolutely necessary to take such measure in order to suppress the rioters and save the people from uneasiness. Drastic measures will hereafter be taken against such people as assemble in big bodies and act in a disorderly manner. It is hoped that the people will remember this, and refrain from joining the rioters, for should they do so unlooked for punishment will surely be theirs. Friends and neighbours should advise each other and avoid committing any action tending to bring them within the grip of the law.

### The News from China

(April 18)

False news go abroad. We are reminded of this adage by an editorial entitled "The News from Korea" appearing in a recent issue of the *Peking Daily News*. In it, the Editor says in all earnest: "The News from Korea increases in interest every day. It is now announced that a provisional Government has been formed at Seoul.



What steps this provisional Government is taking for the establishment of its position, what it is doing to cause suspension of the functions of the Japanese authorities, we do not know." Neither do we. For none in Korea has ever heard of such a provisional Government having ever been set up at any place in the peninsula. It is not astonishing that the Peking paper, which does not hesitate to give such absurd news, continues day after day to give equally groundless and foolish reports concerning the Korean situation. We confess we are unequal to the task of refuting all these reports, because they are too many and too glaringly false. We can only hope that all these fictions will die a natural death in time.

### After the Storm.

(April 20)

We are glad that trouble in this peninsula is rapidly passing away, and signs are appearing that peace and order will soon be restored. At the same time we regret ex-

ceedingly that circumstances have compelled the authorities chiefly to resort to force to bring about this good state of things. At the beginning the authorities were most anxious to deal with the trouble in as moderate a manner as possible. Unfortunately this attitude of their seems to have been taken by agitators as proof of their weakness. The latter became more and more audacious in their nefarious activities, until the authorities were compelled to decide on adopting sterner measures against them. Thanks to this, the agitation has now all but been suppressed. But we learn with deep regret that at a few places the measures taken against the local rioters were carried out to the extreme, resulting in the killing of not a few people and the destruction of property. We are sure that the higher authorities had no mind to encourage any excess, and are as grieved as we are over those unpleasant occurrences. They will no doubt institute a thorough investigation, and, when it is found that the report of cruelty is substantially true, duly punish those who went too far in executing their orders. In all countries it is no uncommon thing for lower officials of dull

intelligence, in their zeal to make themselves conspicuous, to misunderstand the motive of their superiors and act beyond the limit of their duty. In such cases it reflects no discredit on the part of the higher authorities to punish such blundering subordinates. Rather it is a disgrace to them if they allow them to escape the consequence of their mistakes. We hope that the higher authorities will properly deal with all those who went beyond their orders and committed blunders and excesses in suppressing the disturbances.

As we have said, though the restoration of peace and order is a matter of rejoicing, we greatly regret that force has been the chief instrument used in restoring it. Force is an ill-fitting associate of peace and order. Though there is no doubt that, in order quickly to restore order in the peninsula it had to be called in to service, it should be dispensed with as soon as normal conditions return. It will be a very difficult task to heal the wound caused by the agitation in the minds of the Korean people. Nothing but love can do it. We trust that the Government-General, which had been planning to

policy, will follow a very liberal line in its future administration of the peninsula. It is unjust, as some critics have done, to accuse the Government-General of a lack of sympathy with the Koreans, for no government has been more sincere and more eager to uplift, and promote the welfare of, the people under its rule. Unfortunately the love of the authorities towards the Korean people has failed to be properly expressed, for the reason that the method employed has not been quite tactful. We trust that the past blunders will be corrected, and such wise and tactful administrative policies adopted as will be fully appreciated and gratefully received by the people. But the Government alone cannot heal the wound. Unless it is aided by the Japanese people living in this peninsula in a whole-hearted manner, all its efforts to win the heart of the Korean people will fail. The Japanese in Chosen must change their attitude towards the Koreans for the better, treat them as their brothers and sisters, and, winning their hearts, make them loyal citizens of the Empire of Japan.

## Japanese American Relations and the Trouble in Chosen.

(April 24)

The *Keijo Nippo* quotes a certain influential gentleman as stating that it was a matter of great regret that very harmful rumours were current as to the behaviour of American missionaries in Chosen with regard to the recent trouble. It has now been ascertained that, with one or two exceptions, the attitude of the missionaries was on the whole fair, and all suspicion held against them is now gone. This is a matter to be rejoiced over in consideration of the relations between Japan and the United States. The friendly relations between the two nations have never changed for the past half century and are as deep as the Pacific. The mutual good feeling of the two nations has further been strengthened by the Ishii-Lausing Agreement, and there is every reason to believe that their traditional friendship will continue to grow in intimacy. Some Korean agitators in the States wanted to go to Paris in connection with the recent trouble, but the American State Department did not grant them passports. This is proof of

the good-will entertained by the Washington Government towards Japan.

Continuing, the gentleman quoted says that it is not conceivable that American missionaries, well posted on the world situation, should have taken part in the recent foolish agitation of Korean malcontents and supported them in their movement. There is, however, danger that Korean agitators will seize every opportunity presented to misrepresent the Japanese-American relations in order to incite ignorant folks. It is desirable that the American missionaries show caution in their actions and utterances, so that they may not be made tools of by them. On the other hand the Japanese people cannot be too careful concerning their attitude towards America. Korean malcontents are endeavouring to spread all sorts of mischievous rumours. We should be on our guard not to be misled by them.

In this connection, we may state that, at a conference of representative Japanese journalists throughout Chosen recently held at Seoul, Mr. I. Yamagata, Editor of the *Seoul Press*, explained to the assembly the difficult position occupied



by the foreign missionaries, and defended them from many false accusations laid against them. He hoped his confreres would be very careful in the publication of news items concerning them. This address was appreciated by the journalists resent.

### The Suwon Incident.

(April 30)

A Tokyo telegram to the *Keijo Nippo* quotes a statement made by the military authorities with regard to the recent trouble in Chosen. According to the telegram, the authorities say that the disturbances have now been quelled. In coping with them the use of military force was avoided as far as possible, and was resorted to only as the last measure. Troops were strictly instructed not to commit excesses. A certain company of troops, however, was found to have acted rather harshly at some villages near Suwon on April 15, while engaged in restoring order. This was done because of resistance offered, but as the commander and men of the company went beyond

the limit of their duty in discharging it, they were subjected to disciplinary measures.

We have heard much about the incident in Suwon District referred to in the above quotation. There is reason to believe that the troops acted there not "rather harshly," but very harshly. We have no idea of defending and justifying their serious blunder, but it must be remembered that the rioters in Suwon District were guilty of some very serious crimes. Not only did they act violently, but they set fire to a Japanese school building, destroyed police stations, and killed two Japanese police officers. One of the unfortunate officers was killed in a brutal manner, fifty-one wounds being found in his body. These acts of the rioters naturally embittered the feeling of the troops sent to suppress them and so the very deplorable incident referred to occurred. Nevertheless it cannot be denied that the troops made a terrible mistake in acting as they did. Their duty was only to suppress rioting, arrest the guilty and restore order. But, besides discharging their proper duty, they did what they had no right to do—namely, punish the rioters. We do not know to what disciplinary

measures they were subjected, but it is gratifying to know that all were punished. From the beginning the higher authorities, civil or military, had no idea whatever of taking any ruthless measures against Korean rioters, and instructions were issued by them to their subordinates to be very careful in dealing with the trouble. It is a great pity that in some cases their instructions were not strictly obeyed. Whenever such cases came to their knowledge they promptly issued warnings to the offenders. Unfortunately the troops responsible for the Suwon incident were men sent from Japan and were ignorant of the local conditions. As they have been punished and made an example of, we trust that blunders of similar nature will not be repeated.

### No Persecution of Korean Christians.

(May 6)

The *Japan Chronicle* seems to be under the hallucination that, in connection with the recent trouble in Chosen, the authorities have

been pursuing a policy of persecution of Korean Christians. "Throughout the troubles in Korea," it says, "it will have been observed that the Japanese authorities have directed much of their efforts against the Christian communities as well as the adherents of the Heavenly Path, both bodies being opposed, one on religious and the other on patriotic grounds, to the Shinto cult which it is sought to extend in Korea." This is a gross distortion of the real situation. As is well known, it was chiefly adherents of the American Presbyterian and Methodist Churches as well as the believers of the Religion of the Heavenly Path that took part in the agitation. It is perfectly natural that the authorities paid their chief attention to them. It was not because of their religious belief, but because of their offence. Korean Christians of other denominations or adherents of Buddhism and other religions, who did not participate in the agitation, have never been molested. How then can it reasonably be said that the authorities have been persecuting Korean Christians?

The *Japan Chronicle* seems to have formed the erroneous idea on account of the very deplorable inci-

dent in some villages near Suwon, in which three Christian Churches were destroyed by fire. We have already referred to this affair, stating that the higher authorities regret it very much and have punished those officers and men responsible for it. Excepting this, there has occurred in on other place any serious blunder on the part of the guardians of peace in suppressing the agitation. All stories of cruelty and brutality, so widely circulated in the foreign press, are either gross exaggerations or fictions. For instance, it was reported that in Seoul alone as many as one thousand demonstrators were killed. As a matter of fact, only two were killed in spite of the fact that the agitation was carried out in a most determined manner and that thousands of young men and women took part in it.

The *Japan Chronicle* remarks that the curious thing is that not a single Japanese Christian congregation in Japan seems to take any interest "in the persecution to which their fellow-believers are exposed in the neighbouring peninsula." There is nothing curious in this, because there is no persecution of Korean Christians because of their faith. Japanese Christians at home,

however, are taking great interest in the Korean situation, as is evinced in by many comments lately appearing in their religious journals. A prominent deputation of theirs is shortly coming to Chosen to conduct an independent investigation. We shall welcome it, for we are confident that its work will result in correcting many of the erroneous impressions given abroad by exaggerated and distorted press reports concerning the real situation in this peninsula.

### Crazy View of a Peking Editor

(May 7)

One of the most foolish editorials we have ever come across appears in a recent issue of the *Peking Daily News*, alleged to be edited by Chinese. It refers to the sentence of six months' imprisonment given to the Rev. Mr. Mowry by the Pyongyang Local Court for having sheltered some Korean law-breakers. The Editor expresses great pleasure at this, "because, whether the verdict be sustained or not, by the time the appeal can be heard, in fact almost



before these words are in print, every five-cent Sunday School in America, every tin-roofed tabernacle from California to Carolina, from the Lakes to the Gulf, will be having lessons or sermons on the subject. Every missionary society in America will watch the matter with the closest attention, every Church member in the country will be talking about it, every newspaper will be full of it. For the time being, the Peace Conference will fade into insignificance, and the destinies of one American citizen will be of more absorbing interest than the destiny of millions of dollars of indemnity. The arrest and condemnation of an American missionary will be a splendid advertisement for the Korean cause. If the Japanese authorities had been sitting up at nights trying to find a way of advertising their failure in Korea they could not have devised a better way of doing so than by arresting and condemning Mr. Mowry."

This is tall talk and is on par with all the high-sounding declarations and manifestoes issued by Korean malcontents. No doubt Mr. Mowry's case will attract some attention in some quarters of the United States, but it is the

height of folly to think, as the *Peking Daily News* does, that it will rouse the whole of it against Japan. Mr. Mowry has been found guilty of an act at variance with the law and the Japanese authorities have every right to prosecute him. For our own part, we do not think that he intentionally aided the Korean law breakers. It is probable that he did not know of their offence, but the fact that they were found living in his house cannot be disputed. In view of this, no intelligent people will find fault with the authorities for their action against him. In writing as it has done in regard to his case, the *The Peking Daily News* is insulting the intelligence of the American people.

By this time, the Peking paper must be repenting of the silly things it has said. For no such tremendous echo as predicted by it has been evoked in the United States. We have still to wait for the irresistible onslaught of denunciations and criticisms of the Japanese authorities followed by an ultimatum and a mighty fleet from America.

The *Peking Daily News* is doomed to disappointment if it thinks that Mr. Mowry's case will help

the cause of Korean malcontents, with whom it evidently is in hearty sympathy. The recent trouble in this peninsula has been sufficiently made capital of by the press in China for discrediting Japan. Specially has our Peking contemporary endeavoured to rouse public sentiment against Japan by publishing all sorts of sensational stories. What has been the result, it probably knows. Japan's power in this peninsula remains unshaken, and no men of influence have ever been found to be supporting the cause of Korean malcontents. It is even doubtful whether their appeal to the Peace Conference received even a moment's notice. The world is too wise to pay attention to the voice of a small group of malcontents, who really care for nothing but their selfish interests, against the best administration Chosen has ever had since history began.

### When Even Britain Fails

(May 7)

Referring to the "Annual Report on Reforms and Progress in Ko-

rea" published by the Government-General of Chosen, the *Japan Chronicle* sneers at the authorities by stating that, in spite of the glowing accounts given in it of the successful Japanese administration, the peninsula is in a state of seething unrest. We do not know whether the British Government issues similar reports concerning its administration of Egypt and India, but we hear so much about the humane, enlightened, and magnanimous British rule of these countries that we have been taught to think the British colonial administration is a model to be followed by other nations. In spite of all this, if newspaper reports are true, both Egypt and India seem to be in a state such as the *Japan Chronicle* can not call quiet and orderly. When even Great Britain occasionally fails, how can Japan, so miserably little and incapable, hope to show better? If she did, it would be sacrilegious.

## APPENDIX.

## A Visit to West Gate Prison

(May 11)

A few days ago a representative of the *Seoul Press* was granted the privilege of visiting West Gate Prison to inspect conditions there. This prison stands near the Independence Gate and is located in one of the sunniest and most healthy places in the whole city, and has a beautiful pine-clad hill side as a background. The yard is enclosed by a high brick wall and contains several brick buildings, besides an office and a number of work shops built of wood. The ground is kept scrupulously clean and everything is in perfect order. It is in this prison that leaders of the recent agitation and many who took part in it are kept pending their public trial.

The writer was courteously received by Mr. Kakihara, Governor of the prison, in his office and was supplied with some interesting information concerning the prisoners in his charge. This official is, by the way, one of the ablest men the Government-General of Chosen has in its service. He is a man of broad and enlightened views and is most kind

hearted. Asked what was the behaviour of prisoners connected with the agitation, Mr. Kakihara said that it was generally very good. When first brought to the prison, many of them were found to be in an exceedingly excited and nervous condition. He caused baths to be prepared for them and cautioned the jailers under him to avoid as far as possible saying or doing anything that might provoke them. In a few days the prisoners recovered their mental equilibrium and have since been calm and orderly in their behaviour. They are allowed to take their daily exercise in the open and every four or five days have a bath. As for food, those that can afford it are allowed to have it brought in either from their own houses or by specially appointed purveyors. By way of precaution against epidemics, the food brought in from the outside is very carefully examined. All the prisoners are in excellent health. The prisoners are also allowed to have books, sent in and the Governor also arranged for Christians to be given the Bible, many copies of which were brought for their benefit.

After being furnished with these



particulars, the writer was shown over the prison by the Governor and the Chief warden. As with the outside, the inside of the prison was faultlessly clean and all the prisoners were in very good health. The leaders of the agitation were confined separately, but others in groups of ten or a dozen. In spite of their unenviable position, none of them looked dejected or desperate but rather appeared to be in a cheerful frame of mind. The writer was allowed to speak to a few of them, with whom he is acquainted, and was pleased to hear thankful words from them concerning their treatment. The Governor spoke kind words to them, inquiring after their health and all answered gratefully and with beaming smiles. There was not to be seen the slightest trace of rancour in the countenance of any one of the prisoners nor any sign of defiance in their behaviour.

The writer was afterward conducted to the various workshops, where convicted prisoners were engaged in weaving, woodwork, and other handicrafts. Here, the writer was told, the men are taught in some handicraft or other, and many of them are good

artizans when they leave the prison. In fact instead of being a prison, it had more the appearance of a technical school.

### Deep-Rooted and Unjust Suspicion.

(May 16)

A foreign correspondent has written us the following letter:—

“Dear Mr. Editor:—I feel I must thank you most heartily for the recent article on the West Gate Sanitarium or technical school, vulgarly and unofficially called the jail by ignorant people. I am sure that the whole foreign community must have been greatly relieved after reading that picturesque and enlightening account of your official visit. Many had thought of their friends as being most uncomfortably crowded in a small room, with possibly vermin and may be insufficient clothes and food. To picture them having regular meals and baths, and learning trades, with constant smiles from their foster parents is indeed most gratifying. It is only a suggestion but I wonder if you could have the article translated into

Korean and put in the native papers. It would relieve the unnecessary anxiety of many hundreds of fathers, mothers, and friends.

"Excuse me for writing such a long letter, but I met an emaciated, pitiful looking man to-day who had been beaten most frightfully; he will be unable to sit down comfortably for several weeks. In many places the skin had been broken leaving the raw flesh. I mentioned your sanitarium to him as a possible place to get board and room for a while, with the fresh air, but he looked at me funnily and said that he had come from some big building that has high red walls around it, somewhere outside West Gate, Seoul. The description of the building and the location he gave sounded like the technical college (jail) but it must have been some other place because he had not learnt any trade or experienced the other luxuries of the Sanitarium. If you could locate this place and unofficially investigate, I think it would be worth while for the sake of humanity."

This sarcastic letter shows in what frame of mind a section of foreign residents in Chosen are and what attitude they take at present

towards the Japanese: They place implicit confidence in what they are told by their Korean friends, but view with suspicion everything said or done by the Japanese. As long as they move with such narrow spirit, it will be well-high impossible to establish any friendly relations between them and the Japanese authorities. As we have repeatedly expressed ourselves, thorough understanding and hearty co-operation between foreign missionaries and the Japanese authorities are vital for the uplifting of the Korean people. The latter know it and have always endeavoured to secure the assistance of the former. It is a thousand pities that among the foreign residents there are still found some who, like the writer of the above-quoted letter, harbour unwarranted suspicion of the Japanese authorities and refuse to respond to their advance. We suggest to our correspondent and all those holding similar views that they visit West Gate Prison and see for themselves whether what we wrote concerning it is true or not. If they desire to do so, we shall be glad to help them in obtaining permission from the authorities.



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